The SWORD of the LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

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THE EDITOR'S Notes

by John R. Rice

Great Preaching!

I trust that preachers will take to heart the prize-winning sermons in The Sword $1,000 Evangelistic Sermon Contest. Here are lessons that all need.

First, notice the very plain, simple evangelistic quality of Dr. E. J. Daniels' sermon, printed two weeks ago in THE SWORD on "Gambling With Destiny." There is an urgency, a simple sincerity, a practical application of the Gospel that God has used to win many thousands of souls.

Last week we should have told more about Dr. Robert G. Lee, who wrote that great sermon, "Blight, Belief, and Blessedness." Dr. Lee is pastor of the large Bellevue Baptist Church in Memphis, Tennessee, one of the largest churches in the world. He has been three times president of the Southern Baptist Convention. He is one of the greatest pulpit orators in the world. Never will I forget one time when Dr. Lee came to Dallas, Texas. He was scheduled to speak in the Galilean Baptist Church Tabernacle where I was pastor, but the Tabernacle burned down the day he arrived in town. We borrowed a church building and Dr. Lee spoke. My, the power and comfort in that message thrilled our hearts! He spoke for more than an hour, and some way he helped take the sting and bitterness out of our great loss and taught us to look to the Lord and be strong in time of trouble. And when we came to take care of his expenses he insisted that he was coming to Dallas anyway and needed only $10 for hotel and meals while there! More recently he long served as judge of the Sword Book Club. He wrote the introduction to the editor's book, *Twelve Tremendous Themes*. He has been a most generous and helpful friend. He is a strong defender of the faith. He believes in Christ's premillennial coming and in the other great fundamental doctrines of the Bible. He stands like a lighthouse among South-

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DR. JACK SHULER is 34 years old, heads an evangelistic party including Herbert Hoover, song-leader and soloist; Dr. Bob Schaper, assistant evangelist, and Bob Anderson, organist. Shuler was an outstanding athlete in basketball, football and track. He studied law at Whittier College, was offered screen tests by three major Hollywood studios, and had ambition for the stage. But, attending Bob Jones University because of their remarkable dramatic courses, he was soundly converted, became a flaming evangelist. He denounces sin, he preaches with holy passion, he is a born orator, as is his father, the famous "Fighting Bob" Shuler of Trinity Methodist Church, Los Angeles. He has held revival campaigns in 44 states.

Third Prize Winner in Sword $1,000 Evangelistic Sermon Contest

HISTORY'S HORROR PICTURE

By Evangelist Jack Shuler

"They crucified him."—Luke 23:33.

They say that God is no respecter of persons. That is scripturally true. They say further that He is no respecter of places, but looks everywhere with the same esteem. I think in this they speak amiss. Earth contains one spot that exceeds all others in its nearness to the heart of God. It may be found just beyond the eastern wall of Jerusalem, chief city of Judea, where rises the hill called Calvary.

I care not which of the evangelists you consult, whether Matthew, Mark, Luke or John, each will take you to the same place. In your thinking you will be transported far away to this hill. This is "the place of a skull." Here tragic lives and numerous careers found an untimely end. This is the setting for blood and of death. Calvary!—the place of the cross!

All the glory and horror of six millenniums of human history come to focus here. Hate and love reach their zenith together, as the place of execution becomes the scene of sacrifice. While sin mounts to fill to the brim earth's cup of wrath, Heaven is busy erecting a sacrificial altar upon which the Lamb of God must be for sinners slain.

In my fancy I climb that mournful hill and stand upon the summit. A wild, blood-thirsty multitude surrounds me and ushers me rudely into the presence of three crosses of wood. One stands apart and rises in central prominence against the lowering sky. A feeling of mixed wonder and terror steals over me! That is His cross!

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Noah's Carpenters

By R. S. Beal, D.D., Pastor

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."—Gen. 6:13, 14.

I am numbered among those who believe the story of Noah's ark and the flood as recorded in the early chapters of Genesis. On several occasions people have chided me because of my attitude toward this story and my willingness to accept it without question. The testimony of Thomas Spurgeon, son of the famous Charles Haddon Spurgeon, is the ground upon which I stand in relation to the Word of God. He said, "I do not believe that from cover to cover, there is any mistake in it (the Bible) of any sort whatever; neither upon natural or physical science, or upon history or anything whatsoever. I am prepared to believe whatever it says, and take it, believing it to be the Word of God, for if it is not all true, it is not worth a penny to me."

The New Testament fully confirms the historicity of this amazing event. Describing the days just prior to His second advent, the Lord Jesus said, "But as the days

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Dr. R. S. Beal

How to Obtain Fullness of Power

THE POWER OF The Blood of Christ

By R. A. Torrey, D.D.
First Superintendent of Moody Bible Institute
Associate of D. L. Moody, World-Wide Evangelist.

"Power Belongeth unto God." It is therefore at man's disposal. But there is one thing that separates between man and God, that is, sin. We read in Isaiah, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). Before we can know God's power in our lives and service, sin must be put away from between God and us. It is the blood that puts away sin (Heb. 9:26). We must know the power of the blood if we are to know the power of God. Our knowing experimentally the power of the Word, the power of the Holy Spirit, and the power of prayer, is dependent upon our knowing the power of the blood of Christ. Let us see what the blood of Christ has power to do:

1. First of all, the blood of Christ is a propitiation for sin. In Romans 3:25, R.V., we read,

"Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God."

In the earlier verses of this chapter Paul has proven all men to be sinners, "every mouth is stopped," all the world is seen to be "guilty before God." But God is holy, a God who hates sin. God's hatred of sin is no play hatred. It is real, it is living, it is active. It must make itself manifest somehow. God's wrath at sin must strike somewhere. What hope then is there for any of us; for we "all have sinned, and come short of the glory of God"? In verse 25, God gives us His own answer to this tremendously-important ques-

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Dr. R. A. Torrey

Gospel Films Are Here to Stay!

And I'm Glad of it

By Evangelist Bill Rice, Associate Editor

Let's face it—Gospel sound films, slides and filmstrips, are here to stay, right along with blackboards and object lessons. The sooner we realize this fact and accept it, the better off we will all be. Personally, I am extremely grateful for this new medium of presenting the Gospel and teaching the Bible in such a clear and interesting way. Through this film technique I can have the greatest men of our day work right alongside me in a revival campaign, in the Sunday School classroom or fellowship meeting. Multiplied thousands who have never heard them, can now hear Bob Jones bring a stirring evangelistic message, can hear H. A. Ironside teach wondrous Bible truths, or can listen while Walter L. Wilson carefully instructs them on the art of soul winning.

Bill Rice

What About the Critics?

Of course there are those who criticize. They tell us that the word "hypocrite" means "actor" and therefore anyone playing a part in a Gospel movie is *acting* and therefore a *hypocrite*. They say the films are entertaining, that they are a substitute for preaching the Gospel, that they are worldly because of the bad pattern set by Hollywood movies.

Frankly, I am getting rather disgusted with this kind of talk. The very same arguments were advanced by the very same kind of people when Martin Luther

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The New Bible: God's Book or Man's?

Editorial in *The Prophetic Word*, Dec. 1952
Organ of American Seminary of the Bible, New York City

In the midst of the largest advertising ever accorded any translation of the Scriptures, the Revised Standard Version of the Bible made its debut this fall. Over 3,400 services throughout the United States and Canada hailed its appearance as the greatest event in Bible history in 341 years. "This version may lead to a new interest in the Bible and to revival in our country," declared a prominent minister in New York. We shall be thankful indeed if such proves to be the case. We must take issue, however, with a number of misleading statements regarding this new translation.

Inferring the support of English-speaking Christendom, the Revised Standard Version calls itself "an authorized version." (This statement and succeeding quotations not annotated are from the Preface of the Revised Standard Version of the Bible.) The limitations of its authorization are stated in the preface: "The publication of the Revised Standard Version of the Bible was authorized in 1951 by the National Council of the Churches of Christ in the United States of America and is recognized by the Canadian Council of Churches, Department of Christian Education." For reasons of faith and scholarship many individuals, churches and church groups have withheld both recognition and recommendation. The *Prophetic Word*, the National Bible Christian Union, and the American Seminary of the Bible are of this number.

As a "revision" the Revised Standard Version purposes "to stay as close to the Tyndale and King James tradition as it can in the light of our present knowledge... and our present understanding of English." So many unnecessary changes in the wording have been made, however, that the new version could more properly be termed a modern speech translation. As modern English it makes pleasurable reading, is attractively printed and well bound; but it cannot be termed a revision of the King James Version as were the English Revised Version of 1881 and the American Standard Version of 1901. Both of these Bibles, which made use of almost all of the newer Scripture manuscripts available to the contemporary Revision Committee, were apparently overlooked by those who advertize the Revised Standard Version as "the most important event in Bible history in 341 years." (Poster and newspaper advertising of the Revised Standard Version of the Bible.)

Far more serious than other misleading statements regarding the Revised Standard Version, however, is its claim to be "more accurate than any preceding translation." Is it more accurate? Is it reliable? Can Christians recommend it?

Although in some cases closer to the original text than the King James Version, the Revised Standard Version exhibits innumerable, uncalled-for departures from the existing manuscripts. The translators of the new Bible felt free to leave out many words that were clearly written in the original Hebrew and Greek texts, or to add words of their own without giving any indication of the omissions and the additions. In the Gospels and the Acts, for instance, many "and's" are deleted, the phrase, "answered and said," is shortened to "said," and the phrase, "men and brethren," to "brethren." Ephesians 1:14, rendered "...which is the guarantee of our inheritance until we acquire possession of it," omits the word "redemption" altogether.

Unfaithful to the Text

Other inaccuracies more gross can be found. Galatians 4:31, "Even so we, when we were children, were in bondage under the elements [or rudiments] of the world," becomes, "...we were slaves to the elemental spirits of the universe." The Greek text says no such things. In Ephesians 5: 25-27 the neuter pronoun is arbitrarily rendered "her" instead of "it." God's emphatic reiteration of His oath to Abraham: "Surely blessing I will bless thee, and multiplying I will multiply thee," is regarded as "too Semitic" and is diluted to read, "Surely I will bless and multiply you" (Heb. 6:14). These and many other unmarked inaccuracies represent not deficient scholarship but direct unfaithfulness to the original text.

The omission of italics, used in the King James Version and in other Bibles to represent words not found in the Greek or Hebrew manuscripts but necessary to complete the sense, was the deliberated choice of the Revision Committee. The omission detracts from the accuracy of the new version; for the average reader has no way of knowing which words God actually said.

A very noticeable change is the use of "you" when addressing men and of "thee" or "thou" when addressing God. In references addressing the Lord Jesus Christ the translators of the Revised Standard Version have used "thee" only when, in their opinion, those who addressed Him clearly recognized Him as God. On this basis they have chosen to quote the Old Testament: "Thou art my Son, today I have begotten thee" (Heb. 1:5) and yet to render Peter's God-given revelation simply as, "You are the Christ, the Son of the living God" (Matt. 16:16).

Strangely, even in several Messianic passages our Lord is addressed in the human form as "you." This arbitrary procedure questions our Lord's deity, magnifies His humanity, and makes the translators judges of the belief or unbelief in the hearts of His associates.

A Free Translation

The Revised Standard Version of the Bible displays a marked freedom with the original text. Very frequently passages are interpreted or are rendered in paraphrase rather than translated. In this way the original words and the full meaning of the passage are lost to the reader who has no recourse to the Greek and Hebrew texts. I Corinthians 1:30, for instance, is interpreted, "He is the source of your life in Christ Jesus," when the passage as literally translated in the King James Version includes far more in actual fact and breadth of meaning.

The preface admits freedom with the Old Testament text as well as the New Testament: "The vowel signs, which were added by the Masoretes, are accepted also in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done."

Unbelief

Underlying both the inaccuracy of the Revised Standard Version and its freedom of translation is

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The SWORD of the LORD
AMERICA'S OUTSTANDING REVIVAL WEEKLY

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$18,500 Needed For B. F. by Easter

Special Easter Offering Now Beginning. $21,600 Cash Has Been Paid On Singspiration Building. $18,500 Must Be Paid By April 5

By the Editor

Easter Sunday comes on April 5. By that date the Sword of the Lord Foundation should pay on the Singspiration Building, on money borrowed from the general fund of the Sword of the Lord, on cost of promotion, secretaries, etc., a total of $18,500. We simply give the facts to our **Sword of the Lord** readers so that those who wish to help may take part in the blessed Easter offering for the Sword Building Fund.

Praise the Lord for wonderful help in the last few months on this building project! October 1 we entered the new Singspiration Building in Wheaton, moving the executive offices, the local book store, the Book Club, and part of our workers out of our crowded older building to the new Singspiration building. The two buildings together take care of our needs for the present nicely. Eventually we must plan for a large single building to take care of the work in the expansion program now on, and to make additional room for printing plant and bindery which are needed.

On the new Singspiration Building which we purchased October 1, we paid $5,000 October 1, $5,000 November 1, $5,000 December 1, $5,000 January 1. January 15 we paid $1,600 on the original mortgage. That makes a total of $21,600 paid on the new Singspiration Building. However, we ought to say that some $1,200 of this was made up from the Sword general fund and must be replaced. Still, friends have given for this cause over $20,400, and we are deeply grateful to God and to all who love and pray for this work, for such help. That is a wonderful start on the Sword Building Program.

This is written January 28. On February 1 we are due to pay another $4,000. It now seems we will have at hand only $700 in the Building Fund and we will have to borrow $3,300 to pay on the building.

March 1 we will be due $3,500 on the building.

Then we have paid out of general funds for months past all the promotion and secretarial help, salaries and expenses for the building fund. Some $2,500 has already been spent on promotion, mailings, etc. We plan another letter the last of February to 90,000 people and that will cost us probably $2,000. Then by April 1, we will have spent for Dr. McCall's salary and expenses, (beyond that collected in meetings) for secretaries, postage, etc., for the Building Fund some $6,000.

All told we will need $18,500 by Easter Sunday. That much money must be paid. If we do not have it in Building Fund, it must be paid by borrowed money. We are asking friends everywhere who will to join in sacrificial and happy giving for Jesus' sake.

Every day we have letters to make the heart rejoice. From Japan we received this week a wonderful letter of a criminal from behind the bars who got burdened about his need. Someone gave him the booklet, *"What Must I Do to Be Saved?"* and he read it day after day until the truth became clear and God helped him to claim Jesus Christ by faith and to receive peace and forgiveness. From a sanatarium for T.B. patients in Birmingham, Alabama, came two letters telling how the writers were saved through THE SWORD OF THE LORD. 509 people wrote during 1952 saying they found Christ through THE SWORD OF THE LORD and other literature which we publish. God has laid it on our hearts to expand this work. We must have more room, more machinery. We must pay off debts and have working capital. (At present our working capital is borrowed and we pay interest on it regularly.)

But the first great step in this expansion program is the Singspiration Building. We can take care of the immediate emergency by raising $18,500 by Easter Sunday. After that we will still owe some $22,500 on the original mortgage on the Singspiration Building. Then we must set out to raise money for our permanent building, must raise our working capital, must press on toward a million paid subscribers for THE SWORD OF THE LORD. All that, we have in mind. But the next big step is this $18,500 which must be paid by Easter Sunday. Will you help?

It Is Easy!

Let no one think that this special Easter Offering is too difficult. We can take care of that and do all we ought to do for other causes. Some will lay aside $1 a week for the Sword Building Fund for the next eight weeks. Some who get paid monthly will send an offering now, another offering March 1, another offering April 1, to arrive before Easter Sunday. Some would like to take a coin card (which we will provide) to hold $6 and put in 10c per day for two months to make the $6. Some others would like to put in 10c per meal, filling the coin card quicker. Some would like to give larger gifts and others can only give $1. No one must give except in Jesus' name. God loves a cheerful giver and wants everyone to give "according to that a man hath, and not according to that he hath not" (II Cor. 8:12).

To give $18,500 in these two months time will mean that more people must give than have been giving and some must give more money than they have been giving.

"But I have so little to give," someone says. Yes, and God bless your heart for wanting to give. God sees the heart's desire and He is as much pleased with the small gift from one who cannot give more as He is with the large gift from one who is able to give more. Some, perhaps, can give nothing; one is a shut-in with no income. Another is old and supported by the children.

But nearly everybody can give something and "little is much when God is in it." The important thing is to have a heart to give, then God will open a way, in most cases.

Here are the important things about this offering.

First, pray about it. Simply find the will of God. We do not want anyone to send an offering except to please Jesus Christ.

Second, do not neglect it! Whatever you know you ought to do, do at once. Do not miss the blessing and fail in duty by neglect.

Third, give as regularly as you can. Some should give weekly. Some should give monthly. Hardly anybody can give all that they ought to give at one time.

Want a Sixty-Dime Coin Card?

We will be glad to send you on request a sixty-dime coin card for the Sword Building Fund. Some people will make a little ritual at meal time, will deposit a dime in the coin card and then have a prayer asking God to bless the Sword of the Lord in soul-winning work. Some would like to deposit a dime at each meal. Others will give the coin card to children and encourage the children to save and insert the dimes But however you use it, feel free to write us and ask for the sixty-dime coin card for the Sword of the Lord Building Fund.

A word to the wise is sufficient. The Lord does not need continued begging for His cause. Those who love Him should pray and give if the matter is plainly laid out before them and called to their attention. This $18,500 must be paid by Easter Sunday. It is for a building for the Lord. It is for a true-to-Christ soul-winning program. We trust that those who are concerned and can will give now, give regularly, and pray.

Address all mail to The Sword of the Lord, Wheaton, Illinois, and make checks payable to the Sword Building Fund.

"SO RUN".. I Cor. 9:24

A CHRISTIAN Sports Film

At last a sports action film with a positive Christian emphasis. Although produced originally for coaches and youth workers, the survey of track and field events makes thrilling sports action that will interest all members of the family. Gil Dodd's own testimony to the saving power of Christ brings SO RUN to a spiritual climax of great power.

Recommended for use as a second short subject along with an evangelistic or missionary film for church family nights, or used alone as the "Bait" for youth rallies, etc. Ideal for Men's Fellowship meetings, Father and Son Banquets, and Sunday School promotional use.

20 minutes, black and white, sound.

$6.00 per showing, sale price $100.00

AMBASSADOR FILMS
6652 Odell Avenue
Chicago 31, Illinois

Preaching ~ Power ~ Promotion

". . . the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I.

Love is very patient, very kind,
Love knows no jealousy, Makes no parade
Gives itself no airs, is never rude
Never selfish, never irritated,
Never resentful.

Love is never glad when others go wrong
Love is gladdened by good news,
Always slow to expose
Always eager to believe the best,
Always hopeful, always patient.

I Corinthians 13:4-7.

Watch for it! A glad surprise coming!

II.
The Greatness of the Task

"The field is the world" (Matt. 13:38). Jesus marks out the work and the field for His people! He says the field is the world. Our work is to sow the seed. He gives the fruit and increase. Isaiah 55. I Corinthians 3:1-23.

I wonder if my own decision and experience might help you rightly evaluate the place the work of Christ through THE SWORD OF THE LORD should have in your heart and life!

I was the pastor of a growing church in as great a field as I had ever seen—a hundred thousand people around the church in a city of over three million population. In addition to things being done, I proposed the following twenty seven points of progress:

TABERNACLE DOORS OF OPPORTUNITY, CHALLENGE, & RESPONSIBILITY:

1. Local Missionaries. Acts 1:8.
2. Great prophetic, Bible, evangelistic Conference.
3. Christian day school - and nursery.
4. Another Bus.
5. Weekly 4 column, 4 page paper.
6. Ten Missionaries.
7. Book Stall.
8. Revival every 3 months.
9. Tract ministry. (1) personal; (2) mail; (3) plane.
10. 500-1,000 in Sunday School.
11. Spiritual, social and recreational program.
12. Worthy 6:30 p.m. training groups each Sunday.
13. Great Women's groups.
14. Junior and Intermediate Choirs.
15. Men's Chorus.
16. Cherub Choir.
17. Every service and every organization EVANGELISTIC, Christ-centered, church-sponsored, Bible teaching, passionately praying, led by Spirit-filled leaders.
18. Every member regenerated, worshipping regularly, working for Jesus, giving financially to support His work through the church.
19. Every member living a consecrated Christian life.
20. Every member a soul winner.
21. Use tracts, pictures, plays, singing and all good contributory features, but concentrate on the preaching of the Gospel. I Corinthians 1:17-25.
22. Radio program.
23. Establish Mission Churches and Sunday Schools.
24. Home prayer meetings.
25. Read Bible daily.
26. Planned publicity and advertising.
27. Acts 5:42 our ideal for action.

This list suggests the bigness of the field.

To me in that field the call of the work of THE SWORD repeatedly came with emphasis. I heard a call to the winning to Christ of men, women, boys, and girls all over the United States. There would be some opportunity for getting the Gospel to people in most of the countries of the world. I had served in no place that reached the 48 states of the U.S.A., and 81 countries beyond. How tremendous! How challenging! What opportunity! Even as state mission secretary, the scope of my work was not that great. Yet, I had wanted to settle in the pastorate for a lifetime. I had thought I would not go into "general" work again. Where God leads I'll follow. Here I am as happy as can be! Already I have seen folks saved from the Atlantic Ocean to beyond the Rockies, from Canada to the Gulf of Mexico! In six months!

Now, dear reader, that is the work in which you share in every prayer, every boost, every financial offering to THE SWORD! It IS worth your while as it is mine! It is worthy of your life as it is mine! Doxology!

The Cut-Up, Watered-Down Version

"The Revised Standard Version leaves John 7:53-8:11 out of the text proper . . . (quoting it in italics at the bottom of the page with a notation calling it in question.)

"First Baptist Church has progressed because it has stood for the Bible, unabridged and unadulterated.

"Read John 7:53-8:11 and you will discover gracious words of forgiveness that could have come from the lips of none other on earth than the Lord Jesus.

* * *

"Those who look askance at the National Council of Churches (the old Federal Council of Churches renamed) are still being swallowed by the same whale when they go hook, line and sinker for the works of the International Council of Christian Education, (affiliated and sister organization of the National Council.) The International Council of Christian Education holds the copyright and is doing the high pressure sales promotion of this so-called "New Bible."

"The Devil was the first to say, 'Yea, hath God said?'"

* * *

—From Bulletin, First Baptist Church, Junction City, Kansas

"A half-truth is usually the worst half."

IV.
Spirit

Spirit largely makes a team or a town. Spirit helps make a church or a city. Family spirit characterizes a great family. The Christian spirit is seasoning and strength to a disciple of Christ.

Some folks are defeated before they start; they are whipped before they begin. It is a trite saying that one is never whipped until he is whipped inside.

God's people should be winners with Him!

A lot of challenge comes from Philippians 4:19. Some comes from these verses:

It Couldn't Be Done

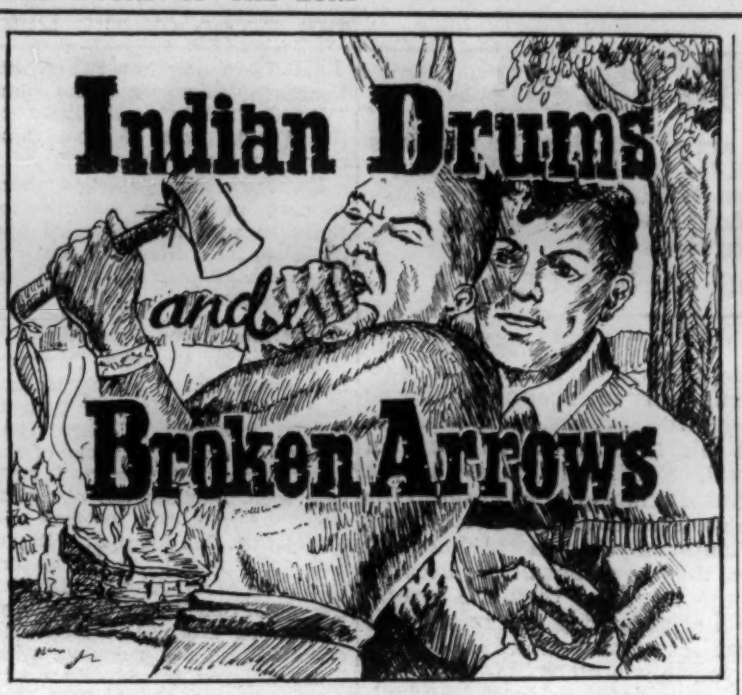
Somebody said that it couldn't be done,
But he with a chuckle replied
That "Maybe it couldn't" but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "Cannot be done," and you'll do it.

—Edgar A. Guest

In that spirit we build!



THE STORY UP TO DATE: Jeff Lockwood, 16, in revolutionary days, had started west from Albany, N. Y., to search for his father who went to Fort Stanwix and and never returned. At the village of Oatfield, he makes friends with Mr. and Mrs. Stiles, who want him to leave the fat, mean Gus Kittle for whom he is working as an ox driver. Jeff insists he must continue to search for his father, but the first night out of Oatfield he hears startling news. Believing he is asleep, Kittle and his partner reveal the fact that as soon as they have arrived at their destination Jeff will be turned over to the English, if they pay for him, or to the Indians. To Jeff's horror, he learns that grain is not the only cargo the ox carts are carrying; Kittle is bringing muskets and shot and powder for the English, who are at war with colonial America. Jeff attempts to escape, but is caught and tied up for the night. The following day Kittle and his partner have an argument over sharing the loot, and Jeff escapes. He returns to the Stiles store in Oatfield, to work for the friendly Mr. Stiles until he can get another way west.

Chapter 3

"Not For Them Fearing Death"

The dull stomping of heavy boots on the floor below awakened Jeff long before dawn the following morning. He dressed hurriedly, found the ladder in the dark, and climbed downstairs to see Mr. and Mrs. Stiles starting the fire on the hearthstone in back of the store.

"Good morning, Jeff," Mrs. Stiles greeted him as he appeared in the flickering circle of firelight.

"What can I do to help?" he asked.

Mr. Stiles nodded towards the door, "Bring in a few oak chunks for this fire. You'll find them just outside."

Jeff complied, returning with an armful. Mrs. Stiles said, "Now you just sit down, Jeff. I'll have breakfast ready in a few minutes."

Jeff squatted by the fire and watched the prancing shadows caper about on the chinked log walls.

"I'm sorry about your not getting westward to trace your Dad," Mrs. Stiles said, beating honey into the biscuit batter, "but I'm glad you're back with us."

Mr. Stiles added, "It's glad I am that you managed to get away from Kittle and Haynes before you landed in the hands of the Mohawks."

Jeff smiled, "It would surely seem the Lord was traveling with me."

"It would that," Mrs. Stiles agreed. "As I always say, them that puts their trust in the Lord find He's always there when needed."

"Now let me have my say," Mr. Stiles broke in. "Jeff, I've been doing a heap of thinking since we talked last evening. I don't think there's much use of your planning to travel the valley this spring. That Mohawk warrior, Joseph Brant, has already plundered a number of settlements and I heard a rumor that Johnson and Butler those two English generals, plan to wipe the settlers out this summer. Travelers risking passage have been taken time after time, for wagon ruts are easy to follow." Mr. Stiles leaned forward and tapped Jeff's knee with a long crooked finger, "My idea is this now, Jeff, you just plan to stay on here with us until the war's over. The chances of finding your father will be a heap better then, I'm thinking."

Sarah Stiles turned from the fire and looked at Jeff, "Four years ago our boy, just a mite older than you, joined the militia and was killed when Herkimer defeated St. Leger at Oriskany." She continued softly, "Jeff, Will and me would like to have you take his place."

For a long time Jeff stared blankly into the fire. Many thoughts flashed through his mind, *What lies westward? Indians—burning—killing—hating —maybe death for me? And yet, somewhere out there I'll find my father. Perhaps dead. Maybe alive. Perhaps a prisoner of the English.*

The troubling questions were like savage whip lashes, goading him on. Jeff was not conscious of the paling light filtering through the haze to the east, flooding the valley with dawn; nor was he aware of the old couple as they studied him. Outside, the cows driven from the stockade towards pasture, tinkled the musical bells around their necks as they walked. The big shepherd dog thumped his tail, suddenly rose to his feet, raced out the door and barked at the cattle as he was used to doing every morning.

Only then did Jeff look up. He spent the next half hour telling the Stiles of his home in Albany. He described the tiny bakery shop and how his mother and sister were doing the work until he brought back word. He told of his ambition to settle some day in the Mohawk Valley and build a cabin for himself and farm the fertile ground.

"I'm pleased with your offer," he concluded, "but my mind's made up. It's westward I'm going at the first opportunity."

"Jeff," Mr. Stiles plucked idly at his beard, "Jeff, we're going to hate to see you go, but between now and that time, make this your home. Take your meals with us; sleep upstairs, and I'll give you a dollar a week for helping me out in the store."

Jeff was glad for this kindness. That very morning he began helping the old man. While dusting off the shelves he wondered how long it would be before he could continue westward again along the Mohawk River. Though he knew it was the better part of good judgment to wait for a caravan, yet he set June 1 as the deadline. If no one came through by then he would go alone, no matter what. That meant at the most thirty days working for Mr. Stiles.

After a busy morning cleaning and waiting on the various settlers who came in for supplies, Mr. Stiles said, "Jeff, take the afternoon off. Go over to the stockade and get acquainted. There's a scout over there by the name of Carl Ives you should meet. He's probably the best woodsman in New York territory. I heard he arrived early this morning. Besides, if an Indian raid should come, that would be your home for a while."

His attention was focused on the stockade. It stood upon the northern ridge of the valley, holding a commanding view of the river front and all the cabins. Made of huge logs driven into the ground, it looked like some great weird ship. Each log was sharpened to a point at the top, extending about twelve feet into the air, to forestall any attempt to scale the barrier.

The stockade was built in a circular fashion and covered a good half acre of ground. Within the outer framework of timbers Jeff saw the blockhouse, a square log building rising above the level of the barrier. A three-foot ramp led around this, enabling a man to move from one spot to another. As he drew close Jeff could see widened cracks between the logs. These were loop-holes through which the settlers could fire their muskets in case of a raid.

An armed man hailed him at the gate, "I'm not familiar with you, boy!" he challenged.

"I'm Jeff Lockwood, working at Stiles store for the time being."

"I thought so. I heard of your close call with Kittle and Haynes. I never did trust that pair. It's just as well we know their true colors now." That man tapped his gun barrel significantly, "Well, as long as you've proven yourself I guess you can poke around."

Jeff smiled as he entered. He was surprised to see three other buildings beside the blockhouse within the fort. One was long and low. Not a window showed. This, he imagined rightly, was the place

(Continued on page 8)

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A Film To Fit The Bill

The Smallest as Well as the Largest Churches Can now Hear Nationally-Known Evangelists, Pastors and Teachers; Can Hear Expert Advice on Building Sunday Schools, Conducting Vacation Bible Schools, or Winning Souls

By Evangelist Bill Rice, Associate Editor

Occasionally every church ought to have a big day, an outstanding day, a day when not only every member of the church will turn out, but a day that will attract many, many visitors, as well. And for such a day as this, it is necessary to have an outstanding attraction that will be of real interest to the unsaved as well as to Christians. Perhaps the ideal setup for such an occasion is to feature good music and an outstanding preacher of the Gospel. But nationally-known speakers are not always easy to get. Often they are unavailable because of previous commitments or the fact that they are several thousand miles away. So, for that great day you might well find that a Gospel film will attract greater crowds than you had ever dreamed and enable you to win more to Christ than you had dared to pray for. There are a multitude of doctrinally-sound, well-produced Gospel films today on a great variety of subjects. And there is almost certain to be one that will fill the bill for your special services. How about a

I. Drama for Your Great Day

"Missing Christians"

This film is produced by Evangel films and its showings have resulted in hundreds of conversions. This film was made several years ago and has recently been remade. It is the gripping story of a worldly girl who is breaking her mother's heart by her indulgence in worldly pleasure and her constant and bitter rejection of Christ. The girl, Norma, has a dream in which the Lord Jesus comes for His own and all the Christians have been caught up to meet Him. In her dream she hurries to her modernistic pastor who cannot explain the absence of the missing Christians. Excitement and pandemonium reign as crowds gather before the doors of the church while bewildered radio and television announcers broadcast the strange news of the disappearance of Christian people.

The film is in color and lasts about one hour. It is not only intensely interesting and scripturally correct, but it also convicts and stirs the heart, and has resulted in thousands of conversions.

"Oil Town, U. S. A."

This film is produced by the Billy Graham Evangelistic Association and is now ready for release. If this film is as good as "Mr. Texas," by the same company, then it will certainly be well worth your while to have it in your church. A film like this appeals to all ages and classes of people. This is your opportunity to attract multitudes of people who never darken the doors of a church. In color, one hour and twenty minutes long, it is built upon the Billy Graham revival in Houston, Texas. Since it is based upon one of the largest revival campaigns ever conducted in the world's history, you see the effects of the Gospel in the lives of individuals.

"Pilgrims Progress"

Pilgrim's Progress by John Bunyan has been published in hundreds of thousands of copies and distributed around the world. Now this powerful Christian allegory has been made into a sound film by the C. O. Baptista Company. It is true to the book, with the characters and occurances faithfully reproduced. As you journey with Christian, you will rejoice with him at his salvation, travel with him down the narrow way, struggle with him through the Slough of Despond; fight with him against Apollyon; finally, rejoice with him when his earthly adventures are over and he crosses the waters into eternity.

This film lasts one hour and is in color.

"Out of the Night"

Have you seen this film, produced by Pacific Garden Mission? For beautiful photography, continuity, script and acting, it is one of the very finest of all Gospel movies. Jack Wyrtzen says it is the very best, bar none. Walt Handford thinks so, too. It is the story of a young man who has gone to the dogs in Chicago's infamous Skid-Row. The story of his conversion in the Pacific Garden Mission where Billy Sunday, Mel Trotter and many other men have found Christ, is a moving and touching story. Furthermore, it is a true story. I simply could not recommend this film too highly. Harry Saulnier, director of Pacific Garden Mission, tells me they are now making an even better picture. But he will certainly have to show me!

II. Great Preaching for a Great Day

Perhaps you have in mind some special occasion where nothing but a great preacher can fill the bill and you feel that it would be out of the question to be able to secure the services of the one you prayerfully believe can do the most good. Or perhaps you feel that the expense of having some man come clear across the country for just one service in your church or organization would be prohibitive. Today you need not feel that it is out of the question to have a greatly-used man of God in your church at the time you want him, and at small exepnse, on a sound movie film. How about having

Dr. Bob Jones, Sr.?

Dr. Bob Jones is one of the most famous of all living evangelists. He is the founder of Bob Jones University and one of my greatest heroes. I have heard him preach time and again, and always with enjoyment and blessing. Unusual Films now has two of his famous messages on sound film: "You Can't Win" and "Light of the World." Both of these films are in black and white.

Dr. Jones has preached these sermons in person hundreds of times to vast congregations and doubtless these films will continue to preach all over the world until Jesus comes.

Other Films Available

The C. O. Baptista Company has produced a twenty-minute film of Dr. H. A. Ironside preaching on Philemon, "Charge That to My Account." This is one of the finest preaching pictures I have ever seen. Baptista has also produced a sermon film in black and white of Dr. Bob Jones, Sr., "Right, Safe and Grateful," as well as sermon films of Dr. John R. Rice, Dr. Oswald J. Smith, Dr. W. B. Riley, Dr. H. A. Ironside, myself and others. I am not guessing when I say I know these films really will produce results. In 1948, THE SWORD OF THE LORD sent several men out to show "The Dying Thief" and "He That Winneth Souls" by Dr. John R. Rice and my sermon film, "I am The Way." These films are only about twenty-one minutes in length, in black and white, and inexpensive to buy or rent. In that one year we received reports of 887 conversions and 2,501 rededications through the showing of these three films. Doubtless there were many other conversions we knew nothing about at the time. Again and again in revival meetings I learn of someone who has been saved through seeing and hearing me preach on sound film.

Dr. Robert G. Lee

The famous Bellevue Baptist Church of Memphis, Tennessee, has produced a film in which you may hear Dr. Robert G. Lee preach his famous sermon, "Pay Day—Some Day." This film is in color and runs approximately one and a half hours. It is estimated that more than two million individuals have heard Dr. Lee preach this sermon in person and hundreds of conversions have resulted.

Shakespeare

Did you know that Shakespeare wrote a sermon? I was totally unaware of this (although I have read everything in print by the famous bard) until I saw "Pound of Flesh—a Sermon From Shakespeare," by Dr. Bob Jones, Jr. This film, also produced by Unusual Films, is in full color. In it you see and hear Dr. Bob Jones, Jr., preach. His message is on law and grace; and to illustrate it, you are taken into the famous courtroom scene from Shakespeare's play, "The Merchant of Venice." Dr. Bob Jones, Jr., a noted Shakespearean authority and actor, plays the role of Shylock. It does not take an authority to realize that here is great drama and great preaching. The film is in color.

For a film that has sustained interest, splendid drama, clear teaching and powerful preaching, this is at least one of the very best.

III. A Great Missionary Day

Perhaps the great day in your church ought to be one that stresses missions. Do you believe it would please the Lord for your people to give more to missionary work? Perhaps some young people in your own congregation ought to dedicate themselves right away to missionary work at home or abroad. If so, there are a number of wonderful films to choose from.

"India's Sorrow"

Dr. Louis T. Talbot shows you the multitudes of India and the powerful religions that grip the people there. You will be filled with pity as you see scores of lost souls trying to wash away their sins in the Ganges River, as you see them burn the bodies of their dead, the pagan temples—poor, blinded people who are missing the best in life here and missing the way to Heaven.

This film is in color and runs for thirty-five minutes. God can speak to you through this and its three companion films.

Air Mail From God

A new production of the C. O. Babtista Company is Air Mail From God, in color, showing how flying missionaries in Mexico first contact villages by dropping tracts and Bible portions from a low-flying airplane. The photography is beautiful and the story is clear and touching. (P. S. Junior will love the donkeys!)

Call of the East

This twenty-two minute picture was released by Gospel Films, Inc.; and Dr. Fred Jarvis took most of the pictures. It shows the desperate need for workers in the East and also shows that the Gos-

(Continued on page 6)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

REV. PAUL HAYES who has a weekly radio program at Seneca, South Carolina, writes me that he has resigned the pastorate and is now entering the evangelistic field, open for revivals. May God bless him as he launches out in this new work.

* * *

EVANGELIST J. H. MELTON has recently completed revival services in the First Bible Baptist Church, Long Beach, California, where Rev. Ralph M. Boyette is pastor. From the Church News we quote: "Visible results of our revival meetings were 24 additions to the church—20 of which were by profession of faith and baptism and 4 other conversions that did not unite with the church. It is a joy to commend our evangelist to any pastor who needs a God-called, full-time evangelist. . . . Brother Melton is true to the Word of God. This is the third time the church has had him for revival, and the pastor is highly pleased with the way he sticks to the Word, regardless of the consequences. . . ."

* * *

On January 28, Rev. Arthur Houk, Clarkston (Washington) Baptist Church writes: "We are having a real revival among the church members as **EVANGELIST DEL FEHSENFELD** of Kansas City, Missouri, is speaking nightly . . . .Truly he is a Spirit-filled evangelist, and is doing a great work of the Lord here. People have walked the aisles of the church to find the Lord as their Saviour. . . .Before the two-week campaign started on January 25th over 2,200 Gospel tracts, written by Brother Fehsenfeld, were sent by mail to the residents of the Lewiston, Idaho, and Clarkston, Washington, area. In addition to this, everyone in Clarkston is being given a personal telephone call of invitation to the meetings . . . .Saturday night, January 24, Evangelist Fehsenfeld spoke to the Lewiston Youth for Christ, and over 35 young people dedicated their lives to the Lord. . ."

* * *

From Dr. Lee Roberson, President of Tennessee Temple Schools, and Pastor of the Highland Park Baptist Church, Chattanooga, Tennessee, wrote the following letter, dated January 29:

"Our Second Annual Student Sponsored Revival came to an end last Sunday. For eight days we had with us **DR. JACK MACARTHUR** of Downey, California. The revival was sponsored and directed by the students of Tennessee Temple Schools. All arrangements were in the hands of our young people.

"The meeting was one of our most successful. One hundred sixty-four responded to the invitations given by Dr. MacArthur. Many were saved and many united with our church. Dr. MacArthur is a preacher of unusual power. He is a man of exceptional training. His sermons are solid and scriptural. His invitations are clear and decisive.

"To assist Dr. MacArthur, the students invited Rev. Jack Holcomb of Waco, Texas, to direct the singing. Mr. Holcomb is an unusual soloist and added much to the success of the meetings.

"Large crowds attended every service and on many occasions extra chairs were used to accommodate the numbers attending. . . ."

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Dr. Bob Jones Says:

The Lord willing, when you read this statement, I will be conducting evangelistic meetings in Australia and New Zealand. I am booked for one-week meetings in six different cities. Now, I want to ask four things of our friends:

1. While I am gone, please pray earnestly that God will bless my ministry and give me strength.

2. As soon as I return, which will be about March 17, Bob, Jr., leaves for evangelistic meetings in Europe. He will be gone about seven weeks. Pray earnestly for Bob that God may use him in winning many people to the Lord.

3. Pray more earnestly than you have ever prayed for Bob Jones University that it may be true to its trust and faithful to its testimony.

4. Please keep the contributions coming in for the Student Loan Endowment and missionary funds while I am gone. We are counting on you.

I will not write every week, but I am asking my good friend and brother, Dr. Rice, the editor of THE SWORD OF THE LORD, to carry this article every week until I get back home. We are counting on you, and I am sure you will not let us down. Thank you, every one, and God bless you.

BOB JONES, Founder
Bob Jones University
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Slides and Filmstrips

An Inexpensive Means of Making Clear Bible Truths, Instructing Teachers, Explaining Programs, etc.

By Evangelist Bill Rice, Associate Editor

Slides and filmstrips definitely have their place in the program of the church. They are far cheaper to buy and usually cheaper to rent than sound films and in some cases serve the purposes better. In evangelistic campaigns I make use of both movies and slides. As a matter of fact, I put my movie projector and slide projector on the same stand and use them as a team.

For example, suppose I am showing a picture of Jerusalem. The movie shows the old city from the Mount of Olives and the temple area comes into view. I slip a slide picturing a close-up of the temple area into my powerful slide projector and turn it on. I then turn off the movie projector and most of the congregation is not even aware of the fact that I have changed from one projector to the other! To most of them it appears to be just blending one scene into another. I describe the scene, say all I wish to about it, turn the movie projector back on and then turn the slide projector off. And it all works so smoothly that it does not distract at all.

A slide projector has one wonderful advantage, and that is, it will help to hold attention for as long or as short a time as you need to discuss a given subject.

There is a great variety of subjects to choose from. Sunday School teachers can use biblical pictures in teaching the life of Paul,or of Moses, or of the Lord Jesus. Usually printed literature comes along with the set of slides or filmstrip for the teacher to study in order to get the most out of the pictures.

Visser Slide Company

Last August I was in a revival with the large Highland Park Baptist Church of Chattanooga, Tennessee. Dr. Lee Roberson is the famous pastor of this great church. The Sunday School attendance is sometimes more than four thousand. In the middle of August, during our campaign, it was the slack season and yet the first Sunday I was there there were over 3700 in Sunday School! As you can imagine, this church has a strong program in all departments. A number of different Training Union classes are conducted each Sunday evening before the main service. Several times I visited the class Dr. Roberson himself teaches. Each time I was there he showed slides of the Old Testament. I remember the pictures of Mt. Sinai where God gave the Law to Moses. I still remember the tomb of Jonah and many other pictures of Bible lands.

One night after the service I commented on these fine pictures and Dr. Roberson told me he had a set of five hundred pictures of the Old Testament. I expressed an opinion that such a set must have cost him plenty of money. To my great surprise he told me the pictures had cost him just ten cents each—$50 for the set of five hundred, plus a printed booklet describing each picture and telling its biblical significance! I could hardly believe that these colored slides had cost only ten cents each and, of course, I wanted to know where he had purchased them. I am going to order a set and you may, also, from Fred Visser Co. And you may also get a set of five hundred slides of the New Testament for the same low price, which is cheaper than you can have a regular Kodachrome slide duplicated! Nor do you have to take five hundred at a time. You may order what you wish.

Gospel Slide and Film Company

Here is another company that produces unique gospel slides; for example, "He Took My Whipping," for boys and girls. We have all heard the story in one form or another of the pitiful little fellow who deserved a whipping, only to find that some other young fellow had agreed to take it in his place. Here is this tender, touching story which illustrates what Jesus Christ did for the poor sinner.

This same company has produced films on many fine subjects that are both good and helpful.

Church-Craft Pictures

Is another company that produces good slides and filmstrips to help you teach the Gospel. They have one on prayer for boys and girls that is really remarkable. In fact, I believe this filmstrip would be just as helpful for adults, as far as the teaching is concerned, although the pictures are such as would be of real interest to the youngsters. This is a practical, biblical lesson on how to pray, when to pray, what to pray for, etc. I was greatly impressed as I saw these pictures; and you will be, too.

Church-Craft also produces many other Bible lessons on slides and filmstrips.

Many Others

I have already mentioned, "No Vacant Chairs," by Moody Bible Institute. Bond Slide Company puts out effective slides and filmstrips and beautifully illustrated hymns.

If you will write direct to any of these companies, they will gladly send you a catalog or information about their products. Or you may write to me, if you wish; and I will try to answer your questions and help you, if I can. Address Evangelist Bill Rice, Sword of the Lord, Wheaton, Illinois.

Gospel Films Are Here To Stay!

(Continued from page 1)

wrote, "A Mighty Fortress is Our God," and the Wesley brothers began writing the wonderful Gospel songs that these same critics would have criticized in their day but now use. The same kind of criticism was directed against the use of pianos in church services. Were not pianos used by the worldly throng for entertainment? Were they not a substitute for the ballroom? Wasn't the main purpose for having a piano in the church that of entertainment? And these same arguments were used against Gospel broadcasts on the radio. And yet the critics of Gospel films today are glad to be known as the radio preachers their mental predecessors criticized so vehemently.

The Devil's Had it Long Enough

I feel about the Gospel film ministry just like old Sam Jones felt about the saloon-keeper's ten-dollar bill. Perhaps you have heard me tell the story. Sam Jones was fighting liquor and a saloon-keeper, thinking it would embarrass this fiery Methodist evangelist, offered him a ten-dollar bill. The saloon-keeper carefully explained that he had earned the money selling whiskey, making men drunk, robbing children of their milk, etc. In short, the saloon-keeper made it plain that it was blood money. But it had been ill-used. He knew, of course, that the fervent evangelist would refuse the money, but he knew exactly wrong! Sam Jones grabbed the bill, thrust it into his pocket saying, "Give it here—the Devil's had it long enough!"

That is the way I feel about the moving picture industry—the Devil's had it long enough. It is high time the church of Jesus Christ woke up and realized that here is the marvelous medium of presenting the Gospel of Jesus Christ. Of course Hollywood has done untold harm with the blasphemous, blood-thirsty, sexy, filthy films that have influenced untold thousands of people to kill, steal, blaspheme, commit adultery and get drunk. But is that a reason for Christian people not using good Gospel films? Or could it even be that this is one strong reason why we should!

Open Your Heart and Mind to This Truth

Much grief, sin and tragedy has been caused by the publication of pernicious, salacious literature. Love story magazines flood the market. Shelves of paper-bound books that emphasize sex, drunkenness and murder have a place in virtually every drug store; magazines displaying naked bodies with stories of free-love are to be seen everywhere. Books teaching atheism and evolution come off our presses in tremendous quantities.

Now, as Christians, what are we going to do about it? Shall we say, "Because the printing press has been used for the Devil to lead people into sin, I believe it is wrong for Christians to read printed matter"? To do this would mean that you are denying yourself the wonderful opportunities we have of knowing the mind of God-used Christian leaders from the days of the Apostle Paul down to the present. And not only that, but if you turn your back on all printed material, what will you do for a Bible?

Good neighbor, it is not the printing presses that are wrong. *It is what wicked men do with printing presses that is wrong.* How shameful it would be if we turned our backs on this great method of getting out the Gospel! Thank God for our great Gospel publishers who see the marvelous possibilities of the printed page!

The same critics of Gospel films should, to be consistent, be against the use of musical instruments since they are so largely used by wicked people in dance halls, honky-tonks, etc., or against the use of a Ford car because so many of them carry people to places of sin. But shall we forego the use of musical intruments and Ford cars? Of course not. There is nothing wicked about a piano or a Ford, although either one of them could be used for a wicked purpose. But let us dedicate ours to the Lord and use them for His glory. And so it is with Gospel films. There is nothing sinful about a camera or a motion picture projector, although either one can be used for a sinful purpose. (Even a pulpit can be used for a wicked purpose, as anyone who has heard Harry Emerson Fosdick or other modernists can testify.)

Schools and colleges all over the country have long since discovered the value of pictures for instruction. Everything from butterfly catching to coal mining, from chemistry to carpentry, from biology to astronomy, is taught via pictures. The Army and Navy use films to teach men how to repair a jeep, to clean a rifle, to use a bayonet or fly an airplane. They can be used effectively to win souls and teach Christians.

If I were planning the direction of a new church building, I would no more think of leaving out a projection booth than I would think of leaving out the nursery or a place for the adults.

The Circle Is Unbroken Now

". . . He couldn't thank me enough for praying for him. I lived a Christian life but always at home, and went only when it pleased him. So prayer and Christian living is all I did to show him the way. It was a thrill to hear him thank me and hug me over and over."

It was after reading Evangelist Ken Chapman's sermon, "Will the Circle Be Unbroken?" in THE SWORD OF THE LORD, that Mrs. A. A. Gestiehr, of Pittsburgh, Pennsylvania, wrote to him requesting prayer for her unsaved husband. He was a former Catholic, she said, who felt that he was "a pretty good guy" for all his drinking, smoking and gambling. Mrs. Gestiehr wanted to know how she could win him to Christ.

"Read your Bible and pray, and live a Christian life before him," advised the evangelist. As she faithfully followed those suggestions, God allowed circumstances to drive the unsaved husband to his knees for help. Seeing an upright, moral in-law accept Christ, he realized that "good" people needed salvation, too.

Then one night he questioned his wife about their little one who had gone to Heaven a few years before. "Will we know him there?" She answered by urging him to read Dr. Rice's book on Heaven. He did—and signed the decision line.

It was but a short while afterwards that Mrs. Gestiehr showed him the reply she had received from Brother Chapman. His gratitude for her concern was expressed in the words of the opening paragraph. We rejoice with this faithful wife over this evidence of God's grace, and are thankful for His using THE SWORD and its staff to bring about the salvation of this precious soul.

—Contributed by Evangelist Ken Chapman, Sword Staff Evangelist.

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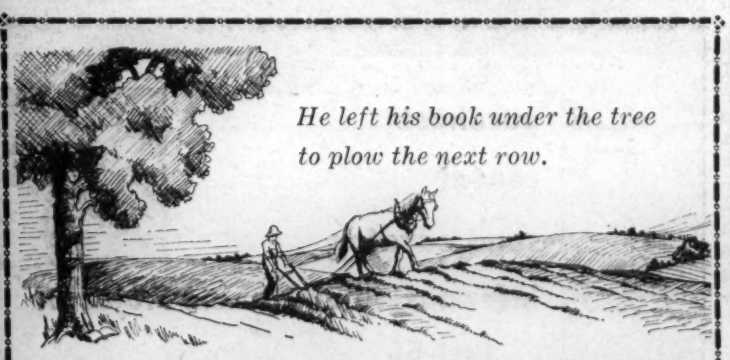

He left his book under the tree to plow the next row.

Upon the slender shoulders of the twelve-year old boy, William Munsey, had fallen the manly task of caring for his widowed mother and five younger children. But in his thirst for knowledge about God, as he plowed the fields he would read a page of a book by some great man, then plow a row, thinking about what he had read.

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ANNUAL FILMS ISSUE

This is our annual Christian films issue. You will want to be sure to read:

1. "Christian Films Are Here to Stay—and I'm Glad of It," by Evangelist Bill Rice.
2. "A Film to Fit the Bill"—
   Interesting reviews of films you can use with profit.
3. Special advertising on films.

A Film To Fit The Bill

(Continued from page 4)

pel definitely will bear fruit over there.

The Flame

Here, in wonderful drama, is a story by U. N. war correspondent, Bob Pierce, and produced by World Vision, Inc. Against the background of carnage and martyrdom of Korea is the gripping story of a man who was killed and a wife who had faith. Your heart will be stirred by the heroic courage of Korean Christians whose faith is like a flame that cannot be extinguished. This film, which lasts about forty-five minutes and is in color, has a powerful message your people will want to hear.

The Cry of the Orient

With Clay Cooper you will visit Japan, Formosa and India, seeing the conditions of the people and the need of the Gospel. According to Billy Graham, this is "definitely one of the better missionary films of our time!" It can be secured through Vision, Inc.

IV. Build a Great Sunday School

No department of the church is of more importance than the Sunday School. The Sunday School should not only teach the Bible to Christians but it should also win many, many souls to Christ. Furthermore, it should help conserve the results of the evangelistic campaigns and other soul-winning activities of the church. Have you ever heard the expression, "Our converts just don't stick"? Well, if they don't, the chances are many to one that either the follow-up work or the Sunday School, or both, is weak. To have a strong church, you must have a strong Sunday School. And there are some good films that will help you build one.

"No Vacant Chairs"

One of the best things you will ever see is a "package" put out by Moody Bible Institute. In this package there is one movie with a running time of fifteen or eighteen minutes. The movie tells the story of a discouraged Sunday School teacher who wants to resign. But the Sunday School superintendent very wisely shows him other very successful teachers in the same Sunday School who hold the interest of their classes and have no vacant chairs because they follow the rules of teaching. Because of the encouragement, counsel and urging of the superintendent, the teacher takes heart and agrees to meet with the other teachers of a series of eight lessons in the art of teaching. This film is designed to encourage and inspire men and women to become Sunday School teachers. Next comes eight filmstrips to take up where the movie leaves off. These filmstrips may be used nightly for eight nights or once a week for eight weeks. A manual and also oral lessons on tape and phonograph records are available for use with these filmstrips. This is really wonderful material and doubtless thousands of churches all over America will be wise enough to profit by using it.

Incidentally, I am delighted to tell you that Moody Bible Institute's famous colored films in the "Sermons From Science" series are now available on a rental basis. This series includes "God of Creation," "Voice of the Deep," "The God of the Atom," "Dust or Destiny," etc. From a technical standpoint there are probably no films produced in all the world that are superior to those produced by the Moody Bible Institute. Furthermore, as a graduate of Moody and a former member of her Extension Staff, I assure you that every film Moody produces has a real Gospel message and is not produced simply for propaganda purposes.

"God's Acres of Diamonds"

This film in black and white and produced by Scripture Press is another that your Sunday School should see. It is the story of a Sunday School superintendent who is anxious to find a successor. The one man who seems best suited for the job is not sold on the work the Sunday School is doing. He feels it is not soul-winning work. He visits the various classes with the retiring superintendent and learns of parents who are saved and active in church work because someone enlisted their baby for the cradle roll. He learns of a little boy who, with his smaller sister, must face neighborhood bullies to come to Sunday School from the slum section of the town. The superintendent then points out a teen-age boy who saved his father, the district attorney, from shame and disgrace because the boy was a Christian and had been taught in the Sunday School to be true to God and his fellowmen. This is a good film and it will definitely do good anywhere it is shown. It is only one of several fine films produced by Scripture Press to help you build a great Sunday School.

V. A Great Day for Young People

Actually, you will find your young people interested in just about any good Gospel film, but there are some that will be especially good for special occasions. For example

So Run

by the Ambassador Christian Educational Film Association is a twenty-minute film that young people everywhere would really love. This film, in black and white, stars Gil Dodds, world champion miler. Gil Dodds explains what it takes to be a mile runner, to do the broad jump, the hurdles, the javelin and discus throw, the pole vault, etc. In slow motion you see the form of each type of athlete as Gil discusses the fine points of each sport. The film ends up with plain testimony by Gil Dodds. I cannot conceive of any youngster (or oldster either) who would not be interested in a film like this. For a father and son banquet, B.Y.P.U., Youth Rally, etc., this film would be wonderful.

Counter Attack

This is a dandy film by Youth for Christ, showing some causes of juvenile delinquency and how high school Bible clubs is one of the answers to this grave problem. In color and well done, this film will interest any high school group any time, anywhere.

Lord of All

This film, produced by King's College, is the story of a worldly boy who went to the college. The summer months approach and he is greatly tempted to play in a dance band, a work he has been trained for. But after a spiritual struggle and strong decision to make Christ Lord of all, he agrees to spend the summer playing for Christ in the college trumpet trio. A real challenge to young people.

What Can The Drys Do In 1953?

By Ethel G. Hubler
Editor, the National Voice

They can pray.

They can set the right example at social functions—they can say "No, thank you."

They can MAKE opportunities, when talking with others, to discuss the Temperance movement.

They can, as far as possible, "Buy Dry," that is, patronize places that do not sell or serve liquors.

They can write short letters to the "People's Column" in the daily newspapers answering Wet misstatements.

They can be sure they are registered so they can vote for dry officials.

They can write to their Congressmen and Senators requesting action on bills banning liquor advertising on television and radio.

They can support the State Temperance organizations in their own State.

They can be sure they are a subscriber to a good live, wide-wake Temperance newspaper, so as to keep informed.

They can work to get measures passed which will strengthen law enforcement, protect minors, take liquor out of grocery stores and drug stores.

"Righteousness exalteth a nation; but sin is a reproach to any people." The traffic in liquor cannot be legalized without committing sin. —Los Angeles, Calif.

Betrayed

Another movie from Gospel Films, Incorporated. This film would be as good for parents as for the young people—perhaps even better. The story is of well-to-do people who neglected their son for social activities and realized too late they had betrayed him. The plot is good and believable.

"It's the Brain That Counts"

A number of films have been produced by the W.C.T.U. and distributed by the Y.M.C.A. Motion Picture Bureau. This is the best. Without being "preachy," this film shows the effect of alcohol on the brain. I have had courses in psychology in high school, college and Bible Institute; but I believe I learned more through this eighteen-minute black and white film about the effect of alcohol on a human being than from all the schooling put together. It is gripping, and the story is believable. I have shown this film in high schools, colleges and universities from coast to coast; and it has always been received very enthusiastically.

VI. A Big Day for Junior

Don't forget the youngsters! There are any number of wonderful films for boys and girls. For adolescents, be sure and get

"That Kid, Buck,"

Produced by Baptista. A film that runs about half an hour, in black and white. It is the story of "Buck," a juvenile delinquent who is sent to a Christian camp in the hopes that it would be his salvation. In rebellion, Buck starts fights, breaks rules and is a general bully until at last he is saved by one of the Christian boys he had previously so heartily despised.

This same company has also made

A New Heart for Donna.

In color, this is for little tots, making the plan of salvation plain.

Many More

There are many more good Gospel films that I simply do not have the space to mention. Any of the above mentioned companies will gladly send you catalog and literature about their products. Or you may write to me,
Evangelist Bill Rice,
c/o THE SWORD OF THE LORD
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and I will do my best to answer your questions and furnish any information you need.

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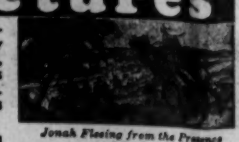

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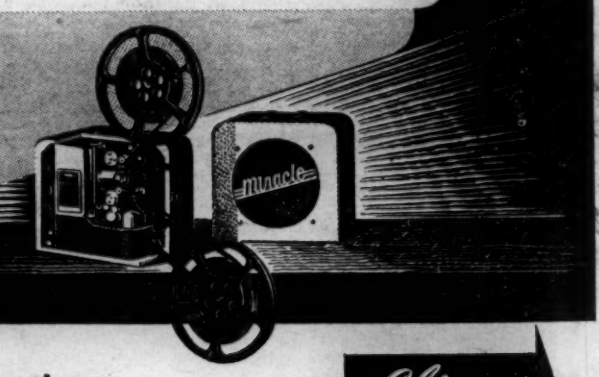

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The Power of The Blood of Christ

(Continued from page 1)

tion. There is hope for us because God Himself has provided a propitiation, the shed blood of Christ. God has 'set forth Christ to be a propitiation, through faith, by his blood.' The wrath of God at sin strikes on Him instead of striking on us. Of this great truth the Prophet Isaiah got a glimpse several hundred years before the birth of Christ. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid [literally, made to strike] on him the iniquity of us all" (Isa. 53:6).

The first power of Christ's blood is as a propitiation for sin, affording a mark for and satisfying God's holy wrath at sin. He is "our passover" (I Cor. 5:7) and when God sees His blood, He will pass over and spare us, sinners though we are. (Compare Exod. 12:13, 23.)

This propitiation is chiefly for the believer, "a propitiation, through faith." All of God's wrath at the believer's sins is fully appeased or satisfied in the blood of Christ. What a wonderfully comforting thought it is, when we think how often and how greatly we have sinned, and then think how infinitely holy God is, how He hates sin, to think that God's wrath has already been fully appeased in the shed blood of His own Son, the propitiation which He Himself provided!

The blood of Christ in a certain measure avails for all, for unbelievers as well as for believers, for the vilest sinner and the most stubborn unbeliever and blasphemer. In I John 2:2, R.V., we read, "And he is the propitiation for our sins; and not for ours only, but also for the whole world." By the shed blood of Christ a basis is provided upon which God can deal in mercy with the whole world. All of God's dealings in mercy with man are on the ground of the shed blood of Christ. God's dealings with those who ridicule the doctrine of the Atonement, God's dealings with Voltaire, Tom Paine and Colonel Ingersol, are all on the ground of that shed blood. All of God's dealings in mercy with any man since the fall of Adam are on the ground of that shed blood. If it had not been for the shed blood, God could never have dealt in mercy with a sinner, but must have at once cut him off in his sin.

If anyone asks, How then could God have dealt in mercy with sinners before Christ came and died?— the answer is simple. Jesus is the Lamb that hath been "slain from the foundation of the world" (Rev. 13:8). From the moment sin entered into the world, God had His eyes upon that sacrifice which He Himself had prepared from the foundation of the world. And in the very Garden of Eden the blood of sacrifices that pointed forward as types to the true sacrifice began to flow. It is the power of the blood which has secured to men all the merciful things God has wrought for them since sin entered. The most determined rejector of Christ owes all he has that is good to the blood of Christ.

2. Again in Ephesians 1:7, R.V., we read,

". . . We have our redemption through his blood, the forgiveness of our trespasses. . . ."

Through the blood of Christ we have our redemption, the forgiveness of sins. Forgiveness of sin is not something the believer in Christ is to look for in the future; it is something he already has. "We *have*," says Paul, "the forgiveness of our trespasses." The forgiveness of sin is not something we are to do something to secure. It is something which the blood of Christ has already secured, and which our faith simply appropriates and enjoys. Forgiveness has already been secured for every believer in Christ by the power of the blood.

You have heard of the old woman who lay dying. Her rector heard of it and called upon her. "They tell me," he said, "that you are dying."

"Yes," she replied.

"And have you made your peace with God?"

"No," came the answer.

"And are you not afraid to meet God without making your peace with Him?

"Not at all," was the answer that startled the minister.

The minister grew earnest. "Woman, do you realize that you have but a short time to live and that you must soon meet a holy God?"

"Yes, I realize it perfectly."

"And you are not afraid?"

"Not at all."

"And you have not made your peace with God?"

"No."

"What do you mean?" cried the astonished rector.

A smile passed over the features of the dying woman. "I have not made my peace with God because I do not need to. Christ made peace more than eighteen hundred years ago by the blood of His cross (Col. 1:20), and I am simply resting in the peace He made."

Oh, blessed is the one who has learned to rest in the peace Christ made, who counts his sins forgiven because Christ's blood was shed and God says so! ". . . We *have* our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7, R.V.).

3. There is a third passage very closely akin to this, that brings out the power of Christ's blood. It is I John 1:7,

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This brings out the completeness of the forgiveness we get through the blood. The blood of Christ has power to cleanse the believer from all *sin*. It continually "cleanseth," is cleansing, keeping him clean every day and hour, and every minute. The cleansing here is from the guilt of sin. When cleansing is mentioned in the Bible in connection with the blood, it is always cleansing from guilt. Cleansing from the power of sin and the presence of sin is by the Word of God, the Holy Spirit, and the living and indwelling Christ, not the crucified Christ. Christ on the cross saves from the guilt of sin; Christ on the throne saves from the power of sin; and Christ coming again will save from the presence of sin. But the blood of Christ cleanses from *all* the guilt of sin, when one is walking in the light, submitting to the light, and walking in Christ who is the light. The blood of Christ cleanseth him from all sin. His past may be as bad as a past can be. There may have been countless enormous sins, but they are all, every one, the greatest and the smallest, washed away. His record is absolutely white in God's sight. As white as the record of Jesus Christ Himself. His sins which were as scarlet are as white as snow, though they were red like crimson, they are as wool (Isa. 1:18).

The blood of Christ has power to wash the blackest record white. Some of us may have had a black past. We all have had; for if we could see our past as God sees it before it is washed, the record of the best of us would be black, black, black. But if we are walking in the light, submitting to the truth of God, believing in the light, in Christ, our record today is white as Christ's garments were when the disciples saw Him on the Mount of Transfiguration (Matt. 17:2, Mark 9:3, Luke 9:29). No one can lay anything to the charge of God's elect (Rom. 8:33); there is no condemnation to them who are in Christ Jesus (Rom. 8:1).

4. Again, in Romans 5:9, we read,

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

The blood of Christ has power to justify. Every believer in Christ is already justified in Christ's blood. Justified means more than forgiven and cleansed. Forgiveness, as glorious as it is, is a negative thing. It means merely that our sins are put away and we are regarded as if we had not sinned. But justification is positive. It means that we are reckoned positively righteous; that positive and perfect righteousness, even the perfect righteousness of Christ, is put to our account.

It is a good thing to be stripped of vile and filthy rags, but it is far better to be clothed with garments of glory and beauty. In forgiveness we are stripped of the vile and stinking rags of our sins; in justification we are clothed upon with the glory and beauty of Christ. It is the power of the blood which secures this. In shedding His blood as a penalty for sin, Christ took our place, and when we believe in Him, we step into His place. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21, R.V.).

5. Let us now look at Hebrews 9:14, R.V.,

—"How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

The blood of Christ has power to cleanse the conscience from dead works to serve the living God. Do you understand what that means? It is a glorious truth and I will try to make it plain. When a man is wakened up to the fact that he is a sinner and that God is holy, he feels that he must do something to please God and atone for sin. He must "do penances," "keep Lent," or give away money, or do something else, to atone for his sins. Now all these self-efforts to please God and atone for sins are "dead works." They can never accomplish what they aim at, and can never bring peace.

How many weary years Martin Luther sought peace in this way and found it not. But when we see the power of the blood, how it has already perfectly atoned for sin, how it has already washed away our sins and justified us before God, how we are already pleasing and acceptable in God's sight *by reason of that shed blood*, then our consciences are not only relieved from the burden of guilt, but also from the burden of these self-efforts, and we are now at liberty to serve the living God, not in the slavery of fear, but in the liberty of the freedom and joy of those who know they are accepted and beloved sons. It is the blood which delivers us from the awful bondage of thinking we must do something to atone for sins and please God. The blood shows us that it is already done.

A friend of mine once said to another who was seeking peace by doing, "You have a religion of two letters. My religion is a religion of four letters."

"How is that?" asked the other.

"Your religion is *do*. My religion is *done*. You are trying to rest in what you do. I am resting in what Christ has done."

There are many Christians today who have not permitted the blood of Christ to cleanse their consciences from dead works. They are constantly feeling they must do something to atone for sin. Oh, my brother, my sister, look at what God looks at, the blood, and see that it is all *done*, already done! God is satisfied, sin is atoned for, you are justified. Now don't do dead works to commend yourself to God; but, realizing that you are already commended by the blood, serve Him in the freedom

(Continued on page 9)

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Orange Juice As White House Beverage Urged On Ike

Los Angeles, Calif.—"Temperance leaders believe an orange juice drink policy by the new President," says The National Voice, "would produce an upsurge in behalf of prohibition equal to the grape juice determination of the late William Jennings Bryan during the heyday of his popularity."

"So positive were leaders of the dry movement in Kansas that a fruit juice stand by the President-elect would be of tremendous benefit to the cause," says America's oldest dry weekly, "that they are presenting the matter officially to the incoming President."

"Orange juice was the drink served at the General's Headquarters in Chicago at the height of his campaign for the Presidential nomination. The policy should signal a tremendous revival of support for temperance in the nation."

The National Voice says "literally truck loads of bottled soft drinks as well as scores of gallons of orange juice were free for the taking.

"It is hoped the General will turn the clock ahead to a new day with alcoholic beverages no longer served in the White House. It is suggested that General Eisenhower follow the precedent set by Hoover, Coolidge, Teddy Roosevelt, Wilson and others."

Off The Press Soon!
How to Obtain Fullness of Power
By Dr. R. A. Torrey

"There are many who do not even know that there is a life of abiding rest," said Dr. Torrey in his introduction to this book, "and many others who, while they think there must be something beyond the life they know, are in ignorance as to how to obtain it."
This book is for YOU. Chapters on "The Power of the Word of God," "The Power of the Blood of Christ," "The Power of the Holy Spirit," "The Power of Prayer," "The Power of a Surrendered Life," and "The Fullness of Power in Christian Life and Service." Order your copy now, so that you will have it as soon as it comes off the press. Let it bless your heart and life! 96 pages, hard case binding. -- **$1.50**

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Here they are—
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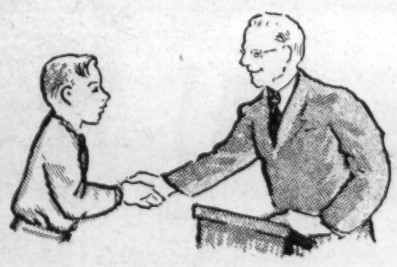

Here's JERRY. He finds out what it means to give your heart to the Lord Jesus, and to try to get others to trust Him. His reward? Oh, you'll have to read the book to find out about that!

This is MIKE SPANN, the scout master. He knows just lots and lots of things, takes the boys on hikes, but meets serious danger in this story.

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Indian Drums and Broken Arrows

First Prize Contest Winner

by CRAIG MASSEY

(Continued from page 3)

where the women folk and babies huddled during an attack. The other building was open on one side with hay stored at the back for the cows, horses and sheep. The last building, by far the smallest, was filled with log benches facing a platform. *Where they hold their worship services,* thought Jeff, spying a Bible placed on a tree trunk cut low for a pulpit.

The blockhouse beckoned him. It looked lonely and frightening because of what it brought to his mind—red warriors, faces painted with fruit, nut and clay dyes creeping close to kill.

He pushed open a leather-hinged door and saw muskets standing along the log wall in the dim light. A ladder led upward to the loft where a low opening gave passageway to the ramp outside. Coming to the second floor he looked out towards the river. The spring sun turned it into a broad ribbon of flowing silver. The figures of the grazing stock looked like toys in the distance. The men and women in the fields were midgets; the dogs were like mice. He shifted to the far side and saw the endless stretch of forest billowing away to the north in green waves.

A small opening led outside to the ledge. The view was better from there. Jeff imagined the hordes of Indians roaming the woods sweeping upon the stockade. He wondered if the war would ever cease. *Would the people ever again be able to live in peace, or would the threat of raids always line their faces and chill their hearts with fear?*

"Hello, there!" The unexpected greeting startled Jeff so badly he stumbled backwards as he whirled about to face a towering frontiersman leaning against the blockhouse with one foot resting on the guard rail.

"'Guess I caught you unprepared, didn't I?" the stranger laughed.

"Yes, sir," Jeff stuttered.

The fringed, buff colored, buckskin jacket covered broad, massive shoulders and hard muscled arms. Soft buckskin breeches covered long legs to where they met cowhide moccasins, each patterned with an eagle's wing.

More than anything else, however, it was the man's face that arrested Jeff's interest. Never had he seen a face like it, black hair, glistening like a raven's breast, fell to the fringed shoulder pads; keen eyes, dark as charred oak, peered from under shaggy brows, and the clean shaven face was in sharp contrast to the bearded faces which were common habit among the men of the day.

"Here, squat down a while and talk with me. It gets a bit lonesome just watching for redskins." The man moved his musket to make room for Jeff to sit with his back against the wall.

"Now, then, you're Jefferson Lockwood, late from Albany and out here in the Mohawk Valley in search of your father, who's been missing for over a year. At the present you're working for Brother Stiles at the store, and you're about as restless as a hungry trout at feeding time."

Black hair fell to his shoulder; keen eyes peered from under shaggy brows.

"You seem to have me tagged about perfect," Jeff grinned, puzzled.

"Well, that red-headed fellow, Bud Hurley, got a hold of my ear and caught me up with all the news at Oatfield."

"You must be the scout, Carl Ives."

"Right, Jeff." The man left Jeff's side for a moment and looped around the ramp on all four sides and returned. "Things are quiet. I'm glad. It gives the men a chance to get their seed in."

"It's hard to believe danger is so close," Jeff said.

"It is," the scout agreed. "Oatfield has not been touched up to now. This is a strong place with at least thirty men who know how to shoot, so the English haven't molested us yet. And the Indians are too wary. But bad days are coming, and when they do, those cabins down there will be smouldering ashes, I'm afraid."

The sobering words made Jeff thoughtful. "Is it really as bad as I've heard? I mean about the Indian raids and the English slaughtering the settlers?"

"It's worse. It's terrible, Jeff, and for one, I'll be glad when it's over."

Jeff found it easy to tell this tall, slender quick-moving man about his search for his father.

Carl Ives rose to his feet when Jeff finished, towering over the boy. "Jeff, I don't blame you none for wanting word. It's right that you should go, but you might find heartbreak out there with the answer to your question about your Dad." The scout looked troubled. Somehow Jeff felt this man knew more than he would admit. Perhaps he had word of his father's capture, or even death. Before he could push the questioning further Carl Ives cradled the musket in the crook of his arm and looked down at him. "Jeff," his face was drawn with seriousness, "are you a Christian? I don't mean one who says he is, but ain't. I mean, do you know the Lord down deep here?" he tapped his chest suggestively. "Do you know you have life beyond the one you now have?"

Jeff looked at the penetrating eyes; the earnest voice drilled deep within him. He remembered the meeting back in Albany and how relieved he felt when he found himself believing the work of salvation finished by Christ.

"Yes, sir. I believe. I'm a Christian," he replied.

"It will do well by you. If you weren't, I'd say go home. This place is not for them fearing death."

At that moment the red rooster man, Bud Hurley came to relieve Carl Ives. "Look, I have to do a little scouting. I want to check those hills yonder before nightfall, but come back. There's something I have worth telling you. Come back after dusk. I'll be up here."

The man swung down the ladder and without a sound padded across the stockade, out the gate, and toward the distant hills, already shadowed purple as the sun eased beyond the forest. A sudden longing welled up in Jeff. A longing to be a scout. But more than that, to be a scout like Carl Ives.

Bud Hurley nodded towards the disappearing figure, "The finest Christian man I ever met. A body feels safe when he's around."

(From the 153-page book, INDIAN DRUMS AND BROKEN ARROWS, which won first prize in Zondervan's $1,000 Juvenile Christian Fiction Contest. Price, $2.00. Order from Sword of the Lord Publishers, Wheaton, Illinois.)

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New Bible: God's Book or Man's?

(Continued from page 2)

the unscriptural, modern theology of the translators.

We believe that "all scripture is given by inspiration of God" (II Tim. 3:16), that "holy men of God spake as they were moved by the Holy Ghost" (II Pet 1:21), and that the Old Testament and New Testament texts which we have received are, in the main, very close reproductions of their originals.

A majority of the members of the Revision Committee believe that "the idea of mechanical inspiration and verbal infallibility" (Millar Burrows, member of Old Testament and New Testament section of the Revision Committee in his book, *An Outline of Biblical Theology*, p. 50.) of the Bible must be definitely abandoned, that the best texts which we have received are "desperately corrupt," (James Moffatt, Executive Secretary, Old Testament and New Testament sections of the Revision Committee, in his book, *The Holy Bible: A New Translation*, p. xvii.) and that "what is ultimately authoritative for us is that which commands the assent of our own best judgment." (Millar Burrows, cited before.)

Dispensing with verbal inspiration and divine protection of the Scripture text, the translating committee of the New Bible dispenses also with the accurate rendering of the manuscripts at hand. Indeed, one of the main faults they found with the King James Version and the excellent revisions of 1881 and 1901 is that "these are mechanically exact, literal, word-for-word translations." (Preface, The Revised Standard Version of the New Testament, p. v.) Manifestly the Revised Standard Version is not an exact translation.

One of the dangers of the new Bible an unsaved Jew highlighted recently when he met one of our missionaries on the street. "The new Bible is destroying the faith of the people in the Scriptures," he charged. He had noticed the reflections which the Revised Standard Version casts on the accuracy of the previous versions, and he had already found for himself imperfect translating in the Old Testament of the new Bible. The general public, out of touch with existing manuscripts, has no way of testing the new version's claim of inaccuracy in other translations and of accuracy in itself.

A more sinister danger is the loss to the general public of the actual statements of the manuscript text. The translators of the Revised Standard Version of the Bible have produced not only an inaccurate, free translation, but have sought to improve upon the existing manuscripts. The preface of the new Bible reveals that "departures from the consonant text" of the Old Testament have been adopted wherever changes "seem to have been made" by editors and copyists "before the text was established." This endeavor to reconstruct the Hebrew and the Greek manuscripts without any textual evidence and on the basis of unscriptural theories represents a bold attempt by unbelieving men to make the Bible say what they think it should have said. We can expect that, following the example of the present Revision Committee, unbelieving scholars in the future will feel free to take increasing liberties with the Word of God.

We who know the Lord can trust Him to preserve for His children the Word which has been settled in heaven, but let us take every opportunity to warn the church and the world against infidelity to the Scriptures. In preparation for the great apostasy the spirit of iniquity doth already work. Satan would shake the faith of the saints and would blind the unbelievers with greater darkness. The Gospel of Christ remains the power of God unto salvation. With zeal and faith let us proclaim it until the Lord comes.

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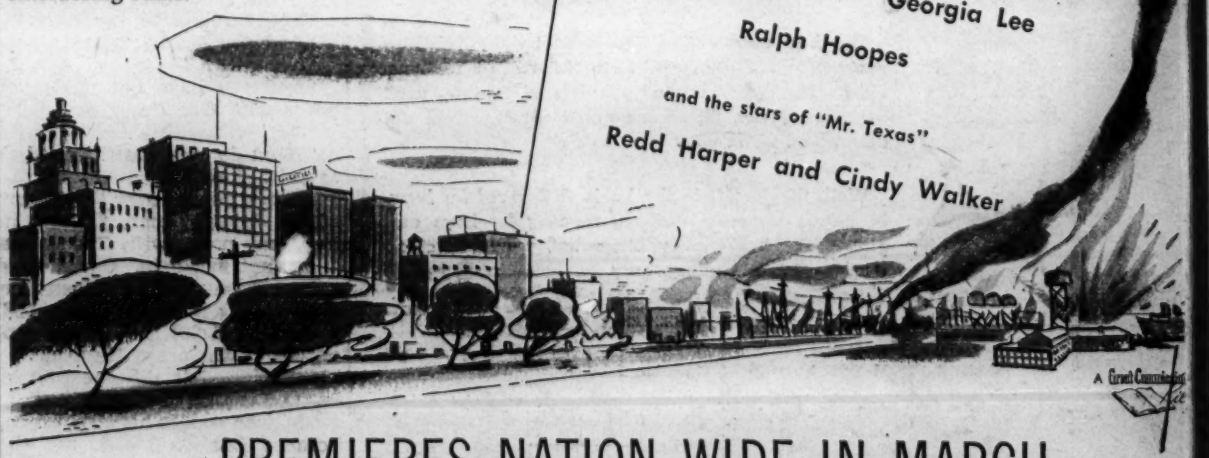

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The Power of The Blood of Christ

(Continued from page 7)

of gratitude and love, and not in the bondage of fear.

There are three classes of men. First, those who are not burdened by sin, but love it. That is wholly bad. Second, those who are burdened by sin and seek to get rid of it by self-effort. That is better, but there is something infinitely better yet. Third, those who see the hideousness of sin, and were burdened for it, but who have been brought to see the power of the blood, settling sin forever, putting it away (Heb. 9:26), and so are no longer burdened, but now work not to commend themselves to God, but out of joyous gratitude to Him who perfectly justifieth the ungodly through the shed blood.

6. In Acts 20:28, we read,

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

And in Revelation 5:9, R.V.,

"And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation."

The blood of Christ has power to purchase us unto God, to make us God's own. The blood of Christ makes me God's own property. That thought brings to me a feeling of responsibility. If I belong to God, I must serve Him wholly; body, soul, and spirit, must be surrendered wholly to Him. But the thought that I am God's property brings also a feeling of security. God can and will take care of His own property. The blood of Christ has power to make me eternally secure.

7. We learn still more about the power of the blood in Hebrews 10: 19, 20, R.V.,

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh."

The blood of Christ has power to give the believer boldness to enter into the holy place, to approach into the very presence of God. In the old Jewish days of the tabernacle and temple God manifested Himself in the most holy place. This was the place to meet God. But into this hallowed place only one Jew in all the nation was allowed to enter, the high priest; and he only once a year, on the day of atonement; and then only with blood. God was teaching the Jews, and through them the world, three great truths—God's unapproachable holiness, man's sinfulness, and that sinful man could approach a holy God only through atoning blood, that "without shedding of blood" there could be "no remission," and consequently no approach to God (Heb. 9:22). But the blood of the Old Testament sacrifices was only a figure of the true sacrifice, Jesus Christ; and, by reason of His blood, the vilest sinner who believes on Him has the right to approach God—come into His very presence, when he will, without fear, "in full assurance of faith," "with boldness."

Oh, the wondrous power of the blood of Christ to take all fear away when I draw near to that God who is holy and is a "consuming fire."! God is holy? Yes. And I am a sinner? Yes—but by that wondrous offering of Christ "once for all" my sin is forever put away, I am "perfected" and "justified," and, on the ground of that blood so precious and satisfying to God, I can march boldly into the very presence of God.

8. But the blood of Christ has still futher power. Read Revelation 22:14, R.V.,

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

By comparing this verse with verse 14, in chapter 7, we see that it is in the blood of Christ that robes are washed. The blood of Christ then has power to give those who believe in Him a right to the tree of life and entrance into the city of God. Sin in the first place shut men away from the tree of life and out of Eden (Gen 3:22-24). The shed blood of Christ opens to us again the way to the tree of life and to the New Jerusalem. The blood of Christ regains for us all that Adam lost by sin, and brings us much more than was lost.

We see something of the power of the blood of Christ. Have you appreciated that blood? Have you let it have the power in your life that it ought to have? There are some today who are trying to devise a theology that leaves out the blood of Christ. Poor fools! Christianity without atoning blood is a Christianity without mercy for the sinner, without settled peace for the conscience, without genuine forgiveness, without justification, without cleansing, without boldness in approaching God, without power. It is not Christianity, but the Devil's own counterfeit. If we would know fullness of power in Christian life and service, we must first of all know the power of the blood of Christ, for it is that which brings us pardon, justification, and boldness in our approach to God. We cannot know the power of the Spirit unless we first know the power of the blood. We certainly cannot know the power of prayer unless we know the power of that blood by which alone we can approach unto God.

There are some teachers of "the higher life" who ignore the fundamental truth about the blood. They are trying to build a lofty superstructure without a firm foundation. It is bound to tumble. We must begin with the blood, if we are to go on to the "holy of holies." The brazen altar where blood was shed first met every priest who would enter into the holy place. There is no other way of entrance there. If we do not learn the lesson of this chapter, it is vain for us to try to learn the lessons of chapters 3 and 4. To everyone who wishes to know the power of the Spirit we first put the question, "Do you know the power of the blood?"

(From the book, HOW TO OBTAIN FULLNESS OF POWER, including "The Power of the Word of God," "The Power of the Blood of Christ," "The Power of the Holy Spirit," "The Power of Prayer," "The Power of a Surrendered Life." Newly reprinted by Sword of the Lord Publishers. A tremendous book. $1.25. SWORD OF THE LORD PUBLISHERS, Wheaton, Illinois.)

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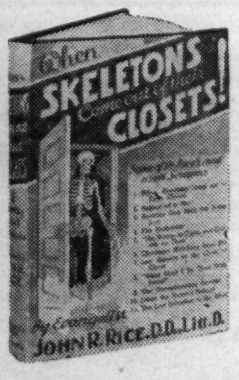

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The Editor's Notes

(Continued from page 1)

ern Baptists, but is widely used all over America.

We love and thank God for Dr. Lee. We know his sermon was a blessing to many, and we trust it has led some sinners from darkness to light, from ruin to salvation, from blight to blessedness.

Now we publish Dr. Jack Shuler's great sermon on "History's Horror Picture." Once we copied, from a newspaper, a brief resume of this sermon as preached in a campaign. But Dr. Jack Shuler rewrote it entirely for the Sword of the Lord $1,000 Contest. I hope preachers will take it very much to heart. The preaching of Dr. Lee and of Evangelist Jack Shuler are alike in that they play on all the heart strings, they soar with imagination and fervor and exalted language under the anointing of the Holy Spirit. God give us more preachers with fervor, with imagination, who can lift our hearts to God, and who can draw water from the deepest wells of salvation!

Note how carefully these sermons are prepared. Note the study, the meditation, the careful selection of words. Preaching ought to be hard work. Preachers ought to brood, to muse, over every sermon. David said, "As I mused, the fire burned." A sermon is worthy of the best time and devotion and heart fervor that any man can give. Thank God for the great preaching of these prize-winning sermons, and of others that are to follow in THE SWORD OF THE LORD. Look for them and look for a blessing!

Don't Miss "Indian Drums and Broken Arrows"

Rev. Craig Massey, pastor in Altoona, Pennsylvania, has written a thrilling story of frontier times during the Revolutionary War, now running serially in THE SWORD OF THE LORD. This story won first prize in the Zondervan $1,000 Juvenile Fiction Contest. It is beautifully written. It is as thrilling for adults as for young people. It is simple in language, teaches the virtues of godly living, teaches how to be saved, teaches the need for soul winning. Be sure that all the members of your family read it. Better read it aloud to the family circle, if you can.

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History's Horror Picture

(Continued from page 1)

Here dies the only perfect Man who ever lived. His record is as pure as the driven snow. His question, "Which of you convinceth me of sin?" has remained unanswered. His lips spoke the greatest sermons ever preached; the wisest lessons ever taught. No physician ever effected more perfect cures. The blind received sight; deaf ears heard; mute lips spoke at His command. He went about breaking up funeral processions. The grave could not keep its prey when Jesus said, "Come forth." Soldiers, sent out to take Him, returned amazed, bearing with them nothing save the statement, "Never man spake like this man." When trying Him for His life, the judge could only say, "I find in him no fault at all."

Now He is a mangled form upon a rough-hewn cross. Against a background of rabid jeers and frenzied howlings, a voice rises unmistakably. Bruised and battered lips are forming a prayer. Hear the supplication: "Father, forgive them; for they know not what they do." The world has had time to weigh the significance of that prayer, and the heart experience of untold millions forbids its being attributed to a martyr. It was the impassioned plea of earth's mighty Redeemer! Forth from His regal veins that day flowed a fountain of cleansing for never-dying souls. Heaven's purposes were being realized when the Representative of sinful man and holy God bowed His head and died. The crown of thorns and the scarlet robe could not hide the identity of the eternal One who became flesh and dwelt among us. "God was in Christ, reconciling the world unto himself!"

The incarnation is a mystery of the greatest magnitude. The Man Christ Jesus was God! Explain it? Lou can't. Believe it? You must! There is no other explanation for Him who thirsted, yet had authority to quiet troubled seas; who hungered; yet had power to feed thousands with a scant handful of food. Jesus of Nazareth was older than His mother! Mary did not give birth to a personality when the Christ-child was born. She bore a body into which entered a Personality that existed with God, and was God, before the worlds were framed. "A body hast thou prepared me." Jesus made the atmosphere Mary breathed and the earth on which she lived. His hand fashioned the star that shone in the eastern sky on that first Christmas night to guide the wise men afar. He formed the trees felled by men to build a rough stable, His first earthly shelter, and a crude manger, His first terrestrial bed. The prophet's title was not misleading. He was "Emmanuel. . . God with us!"

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Oh the depths of this mystery! God in finite form sleeping on the bosom of Mary. God at the mercy of wicked Herod fleeing for His life into Egypt. God with blistered feet trudging the road to Nazareth. God with calloused hands wielding tools in a carpenter shop. God in an agony in Gethsemane. God with torn bleeding back in the judgment hall. God crushed beneath a heavy cross with His face in the dirt on a mountainside. Heaven knew it! Hell knew it! Earth will find it out! He whose dying lips gasped "It is finished" atop dark Calvary was the incarnate God, dying that men might live!

Some hold that Christ's greatest value is to be found in His teachings. "He taught them as one having authority, and not as the scribes," said His countrymen. Certainly the teachings of Jesus eclipse those of all other teachers of time. His code of ethics is flawless. His philosophy of love is unexcelled. If the teachings of Jesus were owned and practiced by all the world, they would affect the cessation of war and the inauguration of universal peace. Yet Christ did not come primarily to teach.

Others insist that Christ left His greatest legacy in the stellar example of His life and death. Certainly the pattern of Jesus' life and death provides a high-water mark in humanity that has never been equalled. All ages must look to Him as the solitary One who lived an exemplary life and died an irreproachable death. Yet these facts remain minor in the face of His supreme mission.

There are those who feel that Christ is best remembered for His noble and unselfish works. Who will minimize charitable deeds and a philanthropic spirit? Who will dare to slight the healing miracles? We stand in awe when reminded of the broken bodies He restored, the lepers He cured, the maimed and withered He made whole. But the miracles and teachings and noble deeds of Jesus were only incidental to the main purpose of His advent to earth.

He came to die!

John the Baptist was preaching on the banks of the Jordan. This "greatest prophet born of woman" did not lack for crowds. Interest never waned when the mighty preacher of repentance unleashed his vitriolic attack on sin. But it was not so on this occasion. The milling throng looked past him. Every eye was riveted to one spot. John stopped in his preaching and turned to see who had attracted the attention of his disciples. It was then his eyes beheld Him, and he stood for a moment watching Jesus make His approach through the wilderness. He marked the regal lines of His body, firm with courage and character. He saw the rare beauty of His visage. He noticed the lines of concern and the haunting trace of loneliness. He knew who He was! And from that moment something from deep within kept repeating, "He must increase, but I must decrease."

John turned back to the people. He grasped for an introduction. He might have called Him "The Christ." That's who He was. He might have cried, "Receive your Messiah." Old Testament prophecies were finding their fulfillment here. He might have borrowed the language of Isaiah, and in celestial tongue have acclaimed Him the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He would not have spoken amiss. All these titles referred to Jesus.

But when the thundering preacher spoke none of these was heard. His introduction was mixed with blood and freighted with pain. It shadowed a cruel cross upon a hill and the blotting out of the sun in the heavens. It spoke of infinite loneliness, of untold agony. We who live on this side of Calvary understand more perfectly the deep significance of His words than did those who stood close that day, yet the fact remains and endures. John the Baptist's introduction was revealing and conclusive. "Behold the Lamb of God, which taketh away the sin of the world."

Jesus was born beneath the shadow of the cross. He lived for the cross. Every step He took was toward the cross. Every sermon He preached and every miracle He wrought looked to the cross. One day, staggering up Golgotha, He felt His body pressed to the ground beneath the cross and knew His supreme purpose was nearing fulfillment. Oh day of darkest gloom, when the sound of hammer-on-nail rang through the valley and across Jerusalem and the bleeding body of our Lord was lifted up to die upon the cross! "For this cause came I unto this hour," He said, "to pour out my life a ransom for many!"

The Bible states that man is a sinful creature. He is corrupt in character and in conduct. The evidence against him is accumulative and final. Like a vile serpent, man's sins have left a horrid trail from Eden's garden until now. Sin left its mark in the all-consuming flood. Its evidence was found in the charred ruins of those proud Cities of the Plains. Currently, its tracks may be discovered nationally and internationally in ceaseless wars, broken moral laws and unmitigated crime. The whole record supports Solomon in his plain statement, "There is not a just man upon the earth, that doeth good, and sinneth not." Again, David queried, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Paul writes, "There is none righteous, no, not one: . . . For all have sinned, and come short of the glory of God." Those who deny the fact of sin meet with God's irrevocable reply, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Sin is everywhere. Observation adds testimony to revelation. It is a fact of human experience. Man with dulled mind and seared conscience must ever listen to the insistent voice of God's Holy Spirit who has come into the world to "convince of sin"!

Let us set the stage more completely. Two great morals receive the spotlight in Scripture. One is sin; the other is holiness. As surely as the Bible declares man's sinfulness, even so vehemently does it set forth the fact of a holy God. The word means "separated." It implies God's absolute isolation from all forms of evil and sin. God is holy! As a holy God, He must delight only in purity and sanctity. Nothing sinful can make its approach. He can have no company with sin or with the sinner in his sins. As a matter of fact, the holiness of God separates the sinner from His presence. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Here is Isaiah's declaration of fatal estrangement. Two direct opposites are at work. Sinful man! Holy God! And herein lies the need of atonement. The substitutionary death of Jesus Christ at Calvary had its deepest demand in the combined facts of the sinfulness of man and the holiness of God!

The climaxing truth of all Scripture is the love of God. God is holy; but God is love. God's hatred for sin is only matched by His love for the sinner. I have tried to reason which of these attributes excels the other in God's great Person. I must conclude that the two stand together in their demands. True, the holiness of God created a great gulf between the creature and his Creator; but the love of God bridged the chasm. What man could not do for himself, God did for him. He formed an infinite system of redemption whereby He might lift the fallen creature with just, yet justifying, hands and grant him liberty and life. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God"!

The system of redemption which Heaven devised has not met with the wholehearted approval of earth. From the beginning of time some have tried to come in by other doors and have found those doors locked and barred. Man wants to effect his own salvation through culture, morality, achievement. In short, he wants to merit it. But God's plan demanded an infinite ransom that salvation might be offered by grace through faith! Upon the cross Jesus paid sin's full price, affording grace so that man is saved by unmerited favor or not at all. Even the Law was but a schoolmaster leading to Christ. Salvation is in Him, not ourselves. Dispensationally, the Old Testament and the New met together at Calvary! "It is the blood that maketh an atonement for the soul," said the Old. "Without shedding of blood is no remission," reads the New. False prophets vie with one another to lure men to disaster on the shoals of error, but let God be true and every man a liar. The claims of God's holiness were not satisfied until Christ died upon the cross. What the blood of bulls and of goats could not do, He did. He took our sins away and buried them forever beneath His own blood. I care not what men may say—God has established it! "The blood of Jesus Christ his Son cleanseth us from all sin"!

Oh the cup, the torturous cup of Gethsemane!

A sinner spewed out blasphemy; it settled in the cup. A rascal plucked the sweet flower of virtue from a woman's breast and watched it wither in the hot blast of his lust; it stirred in the cup. A loving mother was strangled by a drunken son; murder made its way to the cup. A degenerate snatched away a wee babe and dashed it upon the rocks; depravity found its place in the cup. Blackest deeds of nameless shame spawned in the pit of Hell, all in the cup! Every breach of every law, every stain of every sin, all the smear of corruption and stench

(Continued on page 11)

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History's Horror Picture

(Continued from page 10)

of debauch now mingled in the odious contents of the cup.

It is midnight, and the city has retired. But there is One whose eyes shall close in death before they close in sleep. A solitary figure in a garden of weird shadows, He kneels a stone's throw from those who are to keep watch. His lips move in prayer. He prays earnestly. He prays with agony. In such travail of soul does He pray that the chill of the night cannot absorb the sweat upon His brow. A disciple, aroused from sleep, observes. Afterward it was written, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." His brow gleams crimson in the starlight that filters through the branches of the olives. A crimson flow trickles through His beard and splashes upon His vesture. And what is the prayer that throws the Son of God upon His face in such agony of soul? Listen to it: "Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt!"

It seems almost I hear Him praying, "Father, I have never sinned. I have never tasted of forbidden fruit. I have kept my record clean and pure. I am one with Eternity and Thee. I stood upon the mountain of infinity and looked down through the dark valley of space and said, 'Let there be light!' Creation is the work of My fingers. I made the universe. I reached out with the torch of my Omnipotence and set the sun ablaze, and it has never gone out. I made this earth. I piled up all its mountains and carved out every valley. I put the seas in their places, and sent the rivers hunting for them. I am Holy as Thou art Holy!

"And now must I, who have never done wrong, drink this cup, polluted and vile?

"Must I, who am sinless, become sin?"

The tears of white-winged seraphs must have descended like rain over Judea when God's reply was given. "It is the only way to be Just and the Justifier of them who believe! You must drink it! Not part, but all of it."

Drink that awful cup, Lord Jesus! Drink it for poor perishing souls! Drink it that sinners might have a Saviour! Drink it that whosoever will may drink of the Fountain of Eternal Life!

His Gethsemane prayer was not the prayer of a coward. Jesus fearful? Jesus afraid? No! a thousand times no! He was a man among men. His bravery and courage have never been equalled. But when you realize the significance of the cup and analyze its contents; and when you learn of His perfect sinlessness and holiness, then shall you know why He thus prayed, 'Take this cup away'! Oh the enormity of this occasion as the Christ reaches out to stay the hand of one who would choose a different way! 'Put up the sword, Peter; the cup which my Father hath given me, shall I not drink it?' Let not the mystery of His kenosis keep you from the truth. He had come to learn the Father's will, and has found it revealed! Go, you rebel to grace, learn the meaning of those glorious words, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The rebel is at hand. With sticks and staves they come, but not before He drank the cup! I see His head go back, the cup is to His lips and the contents slip away.

Long years before, a prophet's pen had written,

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . ."

O eternal hills, fall upon these ingrates! O oceans that roll, drown within your depths these transgressors! They have your God in the judgment hall, and the puny hands of men smite His cheek. They beat Him about the head with reeds. They blindfold Him and shoot out the lip saying, 'Prophesy who it was that smote thee'! Their spittle hangs in His beard and clings to His garment. They plait a crown for Him, but not of gold. A wreath of long thorns is held above His head and brought down into His temples until His whole head is gory with blood. They strip Him naked and bind Him to be scourged. The scream of the lash splits the air as stripe after stripe is laid upon His quivering back. They drape Him with a purple robe of shame and place a wilted reed in His hand and mock Him. "Hail, King of the Jews!" With curled lip they encircle Him like skinny-faced jackals with razor teeth, seeking to prolong the suffering of their prey. His last friend has fled and forsaken Him. Was it not foretold in the prophet's book?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him . . . He was oppressed, and he was afflicted, yet he opened not his mouth . . . ."

O marvelous silence! O holy calm! Scornful questions die unanswered! Of what avail to add to the already perfect testimony? Had not the prophet the answer to all men's questions of every age?

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . ."

Yet others spoke. A woman's muffled warning was heard clearly, "Have thou nothing to do with this just man!" A voice cried out from the judge's bench, "Why, what evil hath he done?" Later a centurion bowed his head at the foot of a cross and exclaimed, "Truly this was the Son of God!" It was all in the book of the prophet:

"It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, . . . He shall see of the travail of his soul, and be satisfied."

"They crucified Him!"

Human execution is not a pretty sight. How gruesome to watch a hooded figure drop through a scaffold; to see the hurtling body; to hear the snap of the rope and observe the struggling form grow limp in death. It is just as horrible to see a victim stiffen and burn beneath the tremendous voltage of an electric chair. Spectators at lethal gas chambers have come away with the sickening memory of spasmodic gasping for air; the widened nostrils; the taut tendons of the neck; the bulging eyes. But no hangman's rope or electric chair or gas chamber can deal a death as terrible as death by crucifixion.

The cross is more than a trinket. No instrument of execution ever dealt more terror to the hearts of those condemned. Its purpose was human destruction. Don't wear a cross unless its power has changed your life and brought you to God. Better to wear a small gallows around your neck, ladies; or a miniature electric chair from your watch chain, men. These symbols represent more merciful forms of death. Have pity! Don't wear a cross until you have found, at Calvary, a Saviour for your guilty soul.

The cross of itself is not beautiful. It is splintered with spikes! It is smeared with dried human blood. It is the emblem of the most excruciating torment ever dealt to man. From its merciless crosspiece ascended the weeping and wailing of culprits in dying agonies. Upon its cruel structures lost souls were engulfed in a flaming Hell before the time.

Come, tread softly, mortal! The Prince of Glory dies upon the cross!

See the aching fingers clenched over the torn flesh and cold spikes. See the eyelids quiver, the features twist and distort in gnawing pain. Infinite in nature, His sufferings were never known among the sons of men. The haggard face is drawn and white, giving greater contrast to the crimson still oozing from jagged gashes in head and body. Was ever so fair a form and visage more grievously marred? Was ever blood so rich a red? Strength ebbs; anguish increases. The once magnificent body becomes a raging inferno. Fever mounts to staggering proportions. Exhausted by unendurable tortures, He lifts His bruised and battered face in one last plea:

"I thirst!"

He begs for water!

O Judean skies, have you not one cloud to send or one shower to dispatch to that wretched hill where moans your Maker for water? O sweet fountains of Hermon, fresh streams and limpid pools of Lebanon, can you not spare one single drop from all your vast reservoirs to cool the parched tongue and fevered lips of your God? "I thirst!" O solemn tragedy that that cry should have to be hushed by the dry, cracked lips of death!

How Isaiah must have felt the inadequacy of human vocabulary when he spanned seven hundred years with prophetic glass and published his morbid findings. "His visage was so marred more than any man, and His form more than the sons of men." No beautiful pictures for me. There is no physical enhancement here. "There is no beauty that we should desire him." Tongue cannot tell, throat cannot sing, hand cannot paint the tragedy that was enacted on that hill. Gather the wail of icy winds that howl through the frozen north; extract the heart-despair of a mother watching wild beasts tear at the throat of her babe; capture all the hopeless groans and helpless shrieks of the damned in the land of shadows and unending doom; and with all this at your command you will still be unable to paint the picture that is Calvary!

I make one observation. Earth's sun has looked down through the ages on countless tragedies. Wars have raged beneath it. Bodies have lain in pools of blood in its scorching rays. Famine and pestilence have alike been disclosed to it. Swollen, bloated bodies of sailors drowned at sea have been revealed to it. Acts of infamy, and pollution and filth have never made it to blush. Murder and rape and pillage have never received its frown. Oh, the lewdness and lawlessness the sun has gazed upon since first it was placed in space by the creative hand of God! Yet it never ceased looking. Its surveillance was uninterrupted. It kept right on gazing as though everything were in order.

But on the day of the great atonement when, weighted with the sins of all the world, the Lamb of God was nailed to the cross; when suffering was infinite and God in Heaven turned His back upon His sinless Son now become sin; when the broken Messiah raised His bleeding, lacerated face to the heavens and cried out, "My God, my God, why hast thou forsaken me?"—I tell you when the sun beheld that sight, though it was high noon, it shuddered and trembled—it blushed and frowned—it drew the curtain of darkness across its face and drenched earth in the blackest night it has ever known! Here was a scene which the sun itself could not endure!

It was History's Horror Picture!

How much He suffered, I cannot tell. A blanket of total darkness shrouded all mankind, so earth does not know. God, estranged from sin, could not look upon the Sin-bearer, so Heaven does not know. Only Christ knew the combined pain of Hell's awful infinity that surged through His mighty breast that day on which a cross of shame became the emblem of earth's greatest glory!

But this I know, He drank the cup! He walked the burning corridors of the damned! He plucked the sting from Death, and robbed the grave of its victory! With sainted dead in grand procession, He led captivity captive and climbed the glittering stairway of the stars. At last, with the golden pavements of the Capitol City beneath His riven feet, He mounted to His throne, picked up His everlasting scepter and received once more His eternal kingdom. There behold Him, the King of kings! Adored of God! Blessed of angels! Worshipped of saints! He is man's only Saviour!

The keys of death and Hell are at His side.

The gift of eternal life is in His hand!

It Was For You

You have read the above sermon by Evangelist Jack Shuler. Now the editor urges you to remember that it was for you that Jesus died. Your sins were in that cup He drank! This morning at the breakfast table at family devotions one of my daughters, after we had read the twenty-second Psalm, prayed, "Lord, help us not to take Thy sufferings and our salvation for granted." What a sin it is to be indifferent to the Saviour who died for us and paid for our sins at such awful cost!

If you are unconverted, then in Jesus' name, I beg you to trust Jesus Christ here and now. This very day turn from your sins, turn from the road to Hell. Turn today in childlike humility. Admit your sinfulness, admit your need for Christ and trust Him as your own Saviour today.

In John 1:12 is this blessed promise "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Your sins were paid for on the cross. A new heart may be yours today. Peace and forgiveness are waiting. The moment you receive Christ by faith, depending on Him to forgive your sins and save your soul, relying on Him to do what He promised, that moment Jesus comes in to the heart and brings salvation. That moment your sins are blotted out and your heart is changed. Oh, then delay no longer but decide today!

Never mind about the feeling. If your heart honestly turns from sin, depends on Jesus Christ to save you, then you have salvation. The promise is plain, "He that believeth on the Son hath everlasting life" (John 3:36). When you receive Jesus by trusting Him, He is yours and salvation is yours. Will you take Him today? If you will, then sign the decision form below, copied in a letter, and mail it to me at once so I may tell Dr. Jack Shuler and write you a letter of counsel and encouragement. Do it now!

Evangelist John R. Rice, Editor,
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist Jack Shuler's great sermon on "History's Horror Picture." I realize that Jesus died in my place, paid my debt to God, suffered for my sins. I believe that He is ready to forgive me and save me. I here and now confess that until this hour I have been unsaved, unforgiven, a lost sinner. But this moment I turn my case over to Jesus Christ. I depend upon Him to save me. I trust Him, rely upon Him, surrender to Him. This moment I accept Him as my own personal Saviour and give Him my heart forever. By His grace I will seek to live for Him and will claim Him openly as my Saviour.

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Noah's Carpenters

(Continued from page 1)

of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). To Him those days were very real and pictured the times which would come again upon the earth. It is preposterous to believe that our Lord would indulge in historical fantasy in illustrating what was coming to pass. If we question our Lord's belief in this event, it will be necessary to put a question mark after every statement He made relative to Old Testament incidents. His language was not that of a doubter when He referred to the records which the Holy Spirit caused to have inscribed upon the sacred pages of God's Book. "Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world [ages] are come" (I Cor. 10:11).

There is further New Testament endorsement of Noah in Hebrews 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." If we are prone to disqualify this statement, then by the force of logic, we must get rid of every other verse in this glorious chapter which is about the power of faith exercised by great men and women of old.

The Apostle Peter boldly referred to Noah without apology when he said, "By which also he [Jesus] went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by [through] water" (I Peter 3:19, 20). Peter accepted this story as an historical fact as can every believer. Critics may seek to belittle this record, as well as that of the creation story, by saying that two contradicting accounts are given in Genesis. However, instead of contradicting they complement each other, and the New Testament makes reference to one account only, showing there are not two separate accounts.

There is nothing in the Old or New Testaments about Noah employing men to assist him in the building of the mighty vessel God commanded him to prepare. In size it compares favorably to modern ocean-going liners, and its proportions are followed by maritime architects to this hour. Shipbuilders have never been able to improve upon the ratios which God gave to Noah. When one stops to think of the size of the ark and the great timbers out of which it was constructed, it is not unreasonable to believe that Noah employed men to assist him and paid them for their services. Of course we cannot be dogmatic in such an assertion, but if he did, it is not hard to imagine the feelings and emotions which must have surged through their minds as they worked at the project so far from waters sufficient to float it. As we try to visualize these men, let us note

Their Occupation

Men were builders from the earliest of times. After the expulsion from the Garden of Eden and as they began to scatter over the face of the earth, we read, "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch" (Gen. 4:17). A careful reading of this chapter will reveal that it contains every element of material civilization all of which sprang from Cain. The first city, along with all other cities built by man, was swept away in the deluge of Noah's time. The dispensation of Conscience came to an end with this mighty flood judgment.

Men who could build cities could build ships, and being handy with tools, they applied their trade to this startling piece of construction. Noah and his sons were the supervisors and saw to it that the instructions of God were carried out to the minutest detail. There may have been much discussion on the part of the workmen and they may have suggested various changes but Noah turned a deaf ear to all of them. To him, God's plan was final and if these carpenters wanted to keep their jobs, they had to follow instructions.

Not only was Noah's eye upon these builders, but there was another who was watching them. How often we forget that we live under the all-seeing eye of God and that nothing is hid from His sight. "All things are naked and opened unto the eyes of him with whom we have to do." Nothing escapes His sight and nothing is unknown to Him. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually... The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5, 11-12).

Civilization had reached a high state of perfection in those days despite the fact that we think no one had much knowledge aside from modern man. But civilization is not the answer to the problems of modern man any more than it was the answer to the needs of the antediluvians. Often the most civilized become the most violent. Recent world wars and their horrible atrocities provide abundant proof of this.

Next, I invite you to consider

Their Opportunity

The men of this age heard the voices of two great preachers, perhaps the greatest the world has ever heard aside from the Lord Jesus Himself. They must have been men of great spiritual power because we are told of both of them that they "walked with God."

Of Enoch we read, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15). Of Noah we read, "And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Peter 2:5). Both of these mighty prophets of old lifted their voices against the wickedness and ungodliness of their time. Judgment was their theme and no opportunity was lost by them telling the world of impending disaster. These two men are marvelous in their typical aspect. Enoch, "translated that he should not see death..." (Heb. 11:5), pictures the rapture of the Church of Jesus Christ prior to the great Tribulational period which Jesus declared would come upon the whole earth. And Noah, preserved through the flood, sets forth the Jewish nation preserved through the flood judgments of that same period of time.

"And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:7). Even in the face of this indictment, opportunity for repentance was given to the people of that day. The fact that only eight souls were saved indicates how utterly indifferent Noah's carpenters were to the Gospel and to the note of warning sounded by this man who "found grace in the eyes of the Lord."

Perhaps those who heard the message most frequently were the ones closet to Noah and his sons. Undoubtedly Noah must have conversed with his carpenters many times and urged them to turn to God before it was too late. But they laughed while God's spokesman pled with them. They turned a deaf ear and went on their way.

Describing the condition of those times our Lord said, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38-39). Men were so absorbed in the daily affairs of life, satisfying themselves and rearing families, they had no time for God. He was not at all in their thoughts. Powerful as were Noah's pleadings, they paid no attention and went about sawing timber and hammering boards into place. The weekly pay check was the greatest concern to them.

That Noah took his task with great seriousness as the ark was being prepared is indicated by the fact that he "moved with fear." There was deep reverence in his soul for the Word of God and an intensity in his ministry which must have been commanding. He knew that God would not tolerate sin and that it was impossible for men to continue in their sin and escape the final day of reckoning. The "whosoever will" of our day was as pregnant then as now. Whosoever would have repented would have found shelter and security in the ark. The invitation extended to Noah and his family to come into the ark would have availed for all had they accepted the Gospel as it was preached by God's warning messenger.

The ark is a beautiful type of the Lord Jesus Christ as a Refuge for His people from judgment. To be "in Christ" is to be in the ark of safety. Dr. C. I. Scofield in his notes says, "It is to be noted that the word translated 'pitch' in Gen. 14:14 is the same word translated 'atonement' in Lev. 17:11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position 'in Christ' safe and blessed."

God has His faithful witnesses in the world today, who, like Noah, are warning men of impending danger and calling upon them to believe the Gospel and to accept the Lord Jesus Christ as personal Saviour. Yet to a large extent their testimony is going unheeded because men and women are supremely occupied with themselves and with what they can accumulate of this world's goods. God is not in all their thoughts. While some may realize the sinfulness of the course they are pursuing, they are excusing themselves by saying they will repent some day and get right with God. But the pity is they never do.

It is said that eighty-three souls are passing out of this world every minute of the day, which means, 4,980 die every hour or 119,520 each day. How many of this number know Christ in personal salvation? How many of them repented before it was everlastingly too late? No doubt many out of this vast company heard the Gospel, and like the men of Noah's time, laughed scornfully in their rejection of it.

Let us consider

Their Objections

In all ages men have hidden behind excuses for their rejection of the things of God. No doubt many of these carpenters who were impressed with the seriousness of Noah's ministry said to themselves that there was plenty of time yet. The probability is they were saying this very thing up until God shut the door of the ark and opened up the windows of heaven and the fountains of the deep. It was then too late.

Possibly others felt that since they worked on the ark God would give them special consideration and not allow such a flood as Noah predicted to come upon them. There are plenty of people at this very hour who feel that because they have given a little money to the church, or have gone so far as to help put up a church building, God is indebted to them and will excuse them from judgment. It did not work in Noah's time and it will not avail today. It is "not by works of righteousness which we have done" that we will be shielded in that coming day but "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Noah's preaching must have caused a lot of comment among the people and especially his carpenters. We imagine one whispered to another, "God is love and He will not send such a flood as this man declares. God is too good to bring any one to such a fate." They forgot that God is also holy and will not stand for sin and that because of His righteous character, sin will be brought to judgment. Hiding behind the love of God, they soon found themselves reckoning with the judgment of God. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Another carpenter, proud of his character and reputation, could have said, "What have I done? My life is an open book, and I have lived honorably in the sight of all men, paying my debts, loving my family, and obeying the laws of my country." Human nature then was no different from human nature now. What Isaiah said concerning the people of his time could have been uttered of the people of Noah's day, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). And what Paul wrote to the Romans was universal and timeless in its scope, "For all have sinned, and come short of the glory of God" (Rom. 3:23). The people who feel they have never done anything especially wrong in their lives have never seen themselves in the light of the law nor have they measured themselves alongside of Jesus Christ. They little realize how great sinners they are and how much they stand in need of divine mercy.

The man who was afraid he could not hold out or who felt he might fall out of the ark should he enter failed to understand it was God who would shut them in and securely fasten the door. When a soul is "in Christ" there is absolute and eternal security. The Saviour Himself said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Believers will have no fear in the judgment.

As we think further about Noah's carpenters, let me remind you of

Their Outcome

Our Saviour said of them and all the rest of the world's population, save Noah and his family, "...the flood came, and took them all away..." (Matt. 24:39). And of them Peter wrote, God "spared not the old world... bringing in the flood upon the world of the ungodly" (II Pet. 2:5). Concerning Noah and his family we read, "Wherein few, that is, eight souls were saved by [through] water," but the multitudes were drowned by water and perished in the flood judgment. No matter how loud they may have shouted to Noah to open the door and let them in, it was too late. It did not take the pepple long to discover that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). They realized their folly on the very day that Noah entered the ark as they looked around them and saw, "all the fountains of the great deep broken up, and the windows of heaven were opened" (Gen. 7:11).

Never before having seen such a phenomenon as water falling in sheets out of the heavens and gushing up in mighty floodtides out of the earth, these unbelievers shook with fear. They tried to find places of safety only to have the waters on every side swiftly close in upon them, leaving no possible avenue of escape. There was no let up to this storm, "And the rain was upon the earth forty days and forty nights" (Gen. 7:12). "Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man [including Noah's carpenters]: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground..." (Gen 7:20-23).

How essential it is that we seek the Lord while He may be found. "...Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

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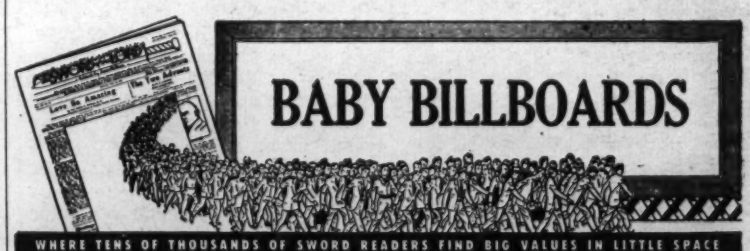
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